

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LX.

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NEW SERIES  
VOLUME XL. No. 51

## MISSISSIPPI BAPTISTS AND 1939

By the Editor

Every year brings new opportunities and new responsibilities. The coming year seems to offer to us more in both these than we have had for a decade. We have come to the time for new plans and new visions and new demands upon our spiritual energies. We speak now not of what the new year means simply to the individual Christian or the local church, though these must be reckoned with in any great program. We are thinking now of the things that confront our Mississippi Baptist people as a body. This is surely a time when collective thinking and collective action are necessary in all forms of life. We have a common salvation and a common task. He who taught us to say "Our Father" bound us together in the bundle of Christian life.

The work before us has come to be in some measure recognized and accepted. Two things stand out as our challenge for the year. These are to carry through a great program of evangelism, and to conserve all the agencies and resources for perpetuating and enlarging our ministry to a needy world. These we hope to make clear in this brief message.

In the first place the conscience of our people has come to recognize and accept the obligation to promote a great revival campaign. To be sure this primal obligation of Christians has never been lost sight of, but we must confess to the sin of neglecting to make it the first business of life. Paul says God gave to us the ministry of reconciliation; He put into our hands the sole and full responsibility of proclaiming the message of reconciliation. We are God's ambassadors. God does his entreating through us. Let us hope that our Baptist people have come to a new sense of this divine mission, and a renewed purpose to fulfill it under the direction of and in the power of the Spirit of God.

There can be no greater calamity conceived than that we should see our duty here and not fulfill it. No greater evil could befall us than that we should recognize the obligation and then take it out in talking about it, and not actually perform the doing of it. Let us know assuredly that merely talking about it is not doing it. And all our talking and writing and planning will rise up to condemn us unless we do the thing we have talked about. Not to do it is a tragedy beyond words, and would destroy faith in ourselves, our professions and our leadership for years to come. We simply must not turn back when we have come to Kadesh Barnea and sighted the prospect of victory through the grace of God. The only thing that can save us is genuine, devoted, importunate prayer and faithful personal witness to the saving power of Jesus Christ. Paul says, "First of all, I am urging that supplications, prayers, intercessions and thanksgiving be offered regularly for all men," Centenary Translation.

The other thing that Mississippi Baptists face is the keeping of our denominational work intact. The only way to preserve it from falling to pieces is to go forward and go on. All of us know that our denominational agencies require constant and loyal support. They need more and better support than we have ever given them. But for the help of God and the loyalty of our people they are in constant jeopardy. We have traveled for nearly ten years over hard roads,

## CHRISTMAS ALL THE YEAR

Oh! let us make it Christmas all the year  
By spreading love and kindness everywhere;  
For every one has treasure he can spare  
To fill another heart with living cheer.  
The Christ would have all sorrow disappear  
By helping one another's burden bear,  
And proving that dividing is to share  
In joy that is indwelling and sincere.  
If we but love we shall bring forth delight  
That will set other hearts aflame with song  
Until the hosts of heaven shout acclaim.  
Christ is a king that heals misfortune's blight,  
And fills with fervent joy the hapless throng  
Wherever men revere his matchless name.

—Wm. J. Robinson.

## A CHRISTMAS PRAYER

They sang of good will and of peace;  
Yea, "Peace on earth"; "Good will toward men":  
That glorious Host who flamed the East,  
Then soared away toward Heaven again.

Dear Lord, Thy Natal Day once more,  
Has reached the round of moving years;  
And war's black record marks the score,  
And peace is drowned in world drenched tears.

Hear us, we plead, this Christmas Day,  
For power to serve beyond our ken;  
Grant grace to live and love and pray,  
Till earth's glad chorus shouts, "AMEN."  
Margaret McRae Lackey.

and we are not yet at the end. It may be we shall never be at the end till Jesus comes.

Through these years we have battled against declining receipts, which means less support. We can be grateful that the Lord has preserved for us so much of our organization, so many of our agencies through these difficult times. It has been done also by heavy sacrifices on the part of at least a few. While many lines of business in the secular world have failed and gone out, most of our institutions and boards have been preserved and continue to function. But the danger is not over. We have shifted the burden from one shoulder to the other but the load is still on us.

We wish to make plain to our people how serious the situation is. We have been able to carry on, but we still face financial obligations which could embarrass us most seriously. We have secured a breathing spell by refinancing our debts. A year ago the Convention authorized the refinancing and it has been accomplished. The bonds have been sold and our people have expressed their faith in the denomination by buying these bonds. But this does not mean that the debt has been paid, but that they have been so arranged that we can pay them. Some debts have been paid, but our bonded indebtedness today is over half a million. Between fifty and sixty thousand on debts must be paid in this year 1939.

And so far no provision has been made to pay more than half of it. The other half is yet to be provided for. Last year a man was employed part of the time and was in the field and money was raised through the 5,000 Club and otherwise to meet all the obligations that fell due. But as yet this has not been done for 1939. That is what we face. The Board at its session

in December considered plans but did not complete them. We are like a railroad locomotive which has an open track before it, but the fuel for the run is not in sight. And we are changing engineers.

All of this means that the responsibility for carrying on is on all our shoulders. It means that, when the Lord says "Whom shall I send?" who will go for us? there must be thousands of Baptists in Mississippi who will say, "Here am I, Lord, send me." God needs men today as possibly never before. God needs our money today, and more is needed than we have ever given before.

When the children of Israel were asked to bring their offerings for the building of the tabernacle, they came in such numbers and gave in such quantities that they had to be restrained; till the priests said, "It is enough." God give us such a spirit and such a day as that.

Telegram: The Southwestern Choral Club of the school of sacred music of the Baptist Seminary, Ft. Worth, Texas, is to present parts of Handel's Messiah over station KFJZ of the Texas state network Thursday evening, December twenty-second, from eight to nine o'clock.—I. E. Reynolds.

Correction: I have just read in the Baptist Record of December 15, the report of some of my work. The 17 for baptism and 21 additions to the churches was a report of the meetings at Kemp's Chapel and Love Joy churches instead of the Wheeler church. Thank you for the correction.—E. D. Estes.

Sunday's papers carried a news item from Chicago of an effort being made to unite Northern and Southern Baptists. They are about as much united as Baptists generally get to be. If a Baptist moves from one section to another he can join the Baptist church nearest him. If a church on one side of the line wishes a preacher from the other side of the line and he wishes to go, he can do so without anybody's permission. He doesn't have to get any papers of transfer or ask for any official action on the part of anything or anybody. This writer has been pastor in four states, including one north of the Ohio and three south of it, and he had no strings tied to him coming or going. It seems about as hard for other denominations to understand the way Baptists do things as for a sinner to understand the simple plan of salvation. It is true that Northern Baptists and Southern Baptists do their foreign mission work and home mission work and their publication work through different boards. And it is more efficient in this way, but occasionally the Northern boards send out a man from the South and the Southern boards send one from the North. They are getting along very well, and are likely to keep on doing their work in the way they are now doing it. Bigness might be clumsiness. The agitation to "unite" Northern and Southern Baptists probably comes from somebody who is not a Baptist, and does not understand them.

## 1953 MATURITIES SOLD

The only 6% bonds left for sale are some maturing December 1, 1949, 1950, 1951, and 1952. Those desiring to invest will please send exchange for the face amount plus accrued interest from December 1st to date of purchase.

—R. B. Gunter, Jackson, Miss.



## Sparks and Splinters

Rev. Virgil Ratcliff goes to Walker, La., as pastor. He has been a Mississippi student at the Baptist Bible Institute.

Had a delightful week of fellowship in the ministry of the word with the saints at Cruger and their tireless, hardworking pastor, brother C. J. Olander. The interest was really fine and the people supported the meeting in a fine way. Brother Olander is doing a great work on that field. The blessings of the Lord on his efforts were in evidence in every one of his churches.—Joe Canzoneri.

Rev. B. F. Milam of Bonham, Texas, preached at Abbeville Sunday night, December 11th. Bro. Milam spent his boyhood days in Abbeville, and it was in this town where he was licensed to preach sixty years ago. He brought a good message which was well received. It was a joy for brother Milam to preach, and it was a joy for the congregation to hear his message.—R. L. Ray, Jr., Pastor.

Here is a truth well spoken by W. F. Forrester in the Congregational Quarterly: "The countries which have most successfully achieved political freedom have been the countries where there has been greatest ecclesiastical diversity. Figgis goes so far as to say that political liberty is the residuary of ecclesiastical animosities. If for animosities he would write diversities, we could not quarrel with him." Again he says, "In hearing and reading some things on church unity . . . one is sometimes tempted to believe that it is in an offense against public decency for a man to have two ears, two hands, two eyes, two feet, ten fingers and ten toes."

Here is a book that will help us all to a better appreciation of the worth of the best hymns used in our church worship. The title of the book is "Stories of Hymns for Creative Living." Enough is told of over 200 hymns to enable us to use them more intelligently and with better spiritual results. Singing is the most popular form of worship beyond question. And it is not only an expression of worship, it is a witness in itself and a great aid to the preaching of the gospel. Whatever helps this part of our worship is to be encouraged and promoted. This book will help. Those who direct worship would do well to have the book and use the information in it when these hymns are being sung by the congregation. It is written by Dr. Charles Arthur Boyd and published by The Judson Press of Philadelphia. It sells for \$2.00.

The editor sat in on the discussion last week of the question of designated gifts, which came before the Executive Committee of the Southern Baptist Convention. It came up before the committee a year ago in the form of a motion to require that if and when any agency of the Southern Baptist Convention should have secured from both the Cooperative Program and designated gifts the amount of its budget for any year, this agency should not receive any further appropriations from the Cooperative Program for that year. From one point of view it looked innocent enough. But the effect would be to fix it so that the board or agency would not profit by any designated gift made to it after a certain amount had been received. For example if the Foreign Mission Board had made out its budget for a million dollars to be expended, and before the year was up special gifts had been made to the Board enough to make the amount of the budget, after that no more would go to this board from the Cooperative Program. The effect would be of course to nullify the gifts made specifically to this board, and to distribute what had been promised to it from the Cooperative Program to other boards. It is to say to a man you may make special gifts to some board if you wish, but we will see to it that it does not increase the receipts of that board. We will take away from it what we promised to it. The resolution was voted down as it was last year.

Dr. John H. Buchanan will be with Pastor J. D. Franks and First Church, Columbus, in a revival meeting for one week beginning April 16.

There are said to be 60,000,000 homeless people in China as a result of the Japanese invasion.

The last two weeks in November it was my joy and privilege to work as song leader with Dr. John Slaughter in a meeting with the First Church, Hattiesburg, and their good pastor, Dr. Boyce Moody. Dr. Slaughter's preaching was "tops." The Lord showered His rich grace upon us and we had a joyous time together. About 30 united with the church.—Joe Canzoneri.

Brother C. S. Moulder is helped by letters from interested people over the state telling him of friends or relatives who are students in State Teachers College at Hattiesburg, where brother Moulder is religious supervisor of the Baptist students. An effort is made to line up all Baptist students in the church life and work. Good results are constantly in evidence.

The Baptist World Alliance meets in Atlanta in July. Arrangement has been made for the evening sessions to be held in the stadium of the Georgia Tech which can be made to seat about 50,000. To provide against possible rain at these sessions canvass has been secured to spread a protecting canopy over the whole assembly. The morning and afternoon sessions will be held in a smaller auditorium but one amply large to take care of all who come.

The following message comes from Miss Elsie Clor, at work in the city of Jerusalem: The work for the Master here in our little corner has not suffered much, for which we praise God. In fact it is going on with a steady growth. We have organized a Y. W. A. and a senior R. A. this year. These meet every Tuesday evening. Those of our young people who come from far have to be taken home in a taxi, as it is not safe for them to be out after dark. Richmond, Va., Dec. 14, 1938.

Some people, particularly those not living in the South, have been uneasy about racial discriminations which might be made at the meeting of the Baptist World Alliance in Atlanta next July. Inquiry has been made as to the method of taking care of negro messengers who attend. It is announced from Atlanta that many negro homes in the city will open to guests, and that the negro Baptist college in Atlanta has room for 1400 guests in its dormitories. It is said that the rooms in this college are as good as can be found in any college for any race in the South.

To the members of the First Baptist Church, Macon: This copy of our Baptist Record comes to you with the season's greetings from your fellow Baptists of Mississippi. Beginning with the first issue of the New Year you will receive a copy each week sent to you by your church. It is our earnest hope that it will bring to your heart and to your home some enriching message each week of the year. It will bring to you information and inspiration concerning the kingdom of God, and the work of His people. As your copy comes to your home each week let it be a reminder of the interest and love of the church, and of our fervent hope that we shall all be "workers together with God" during the coming year. May His blessing rest upon you. Your pastor, R. D. Pearson.

"All churches can be full time." One month ago the Hebron Baptist Church, Scott County, adopted the EF plan. The pastor, a student in B. B. I., New Orleans, preaches at the regular hours each second Sunday. The Baptist Record is the assistant pastor for the other three Sundays. Therefore Hebron is a full time church. In the absence of the pastor the Record led the good people of Hebron to start a program in giving gifts to the orphans at Jackson Christmas. Every one is being reached through the Record, and they like it. "Sell the pastor and he will sell the church." If every pastor could only see the need and value of the Record our number of readers would be greatly increased. 26 Records in our church; membership 95. Sincerely, James E. Gooch, Pastor.

The Baptist World Alliance meets in Atlanta July 22-28.

In the eleven months of 1938 the church at Canton has given to all objects \$7,441.19 of which \$2,777.01 went to missions and benevolences.

"The four gospels do not give us a biography but a personality. They are designedly incomplete as a story but divinely perfect as a revelation."—Sel.

Friends of Dr. and Mrs. T. L. Holcomb in First Church, Nashville, took the opportunity while the Executive Committee of the Southern Baptist Convention was in session, to honor Dr. Holcomb and his wife by a dinner served at the church. There were apparently 200 guests present. Dr. Jno. L. Hill was master of ceremonies. Dr. L. R. Scarborough was the chief speaker. He spoke of having known Dr. Holcomb as pastor and mission secretary and now as the secretary of the Sunday School Board, in all of which offices he has shown ability and has preserved the evangelistic passion. The Sunday School Board has always had great secretaries, and the present occupant of that office was anointed of the Lord for this service.

The Executive Committee of the Southern Baptist Convention in session in Nashville, Tenn., on Dec. 14 adopted unanimously a protest to the Rumanian government against the enforcement of a decree which would close more than 1500 Baptist churches in Rumania. There are about the same number of Baptist churches in Rumania as there are in Mississippi, though with a smaller membership. So it can be seen what a hardship and injustice would be imposed by the enforcement. The conditions in that country will be understood when it is remembered that the "Orthodox" church is the state church, and that the Premier of the state is the head of the church; that is the Patriarch of the church has been made head of the government. Already many Baptist churches had been closed and many ministers had been imprisoned. The protest was sent to President Roosevelt with the request that he give some expression of protest. It was also sent to the Rumanian minister in Washington and a copy sent directly to Budapest, Rumania. The Executive Committee spoke in the name of four and a half million Southern Baptists. Northern Baptists had already taken similar action. And our state convention, probably all state conventions, and other Baptist bodies in this and other countries had done the same. You will find in another paragraph something about the reaction in Rumania.

The Associated Press carried on Dec. 5 an account of the protest by Southern Baptists against the wholesale persecution of Baptists in Rumania. The same news agency on the same day carried a dispatch from Budapest, Rumania, reporting the reaction of the Rumanian official to the protest of Baptists all over the world. A careless reading of the dispatch might lead to the belief that all persecution had stopped. We should be glad to learn that this is what had happened. It is evident that the dispatch was intended to convey the impression that there is no persecution in Rumania. Persecutors are not apt to tell the truth, the whole truth and nothing but the truth. What the dispatch from Rumania actually says is: "The Rumanian Ministry of Culture replied to complaints of American Baptists today with the contention that the Baptist church is free to function in Rumania." These sound like weasle words, intended to deceive. It is certain that up to this time the Baptist churches in that country have not been free to function. They are not free so long as ministers are imprisoned and church houses closed. We hope for the best construction to be put on the words of the Patriarch of the Rumanian Orthodox church who is the prime minister. But it is our opinion that persecution will continue till world opinion against it is made so manifest to the persecutors that they will feel in very shame compelled to desist. The Orthodox church and the Roman church claim that they do not change. It is a pity that in some ways this is true. And both of them have a record of persecuting the "sects" wherever it can be done safely.



# MY THOUGHTS ARE CONCERNING SOUTHERN BAPTISTS

By L. R. Scarborough

Our Southwide Revival gets bigger with me every day. I have been thinking and praying much about its issues and the eternities that are involved in it. If we fail, what an awful, eternal loss! If we just do moderately, what a tragedy! If we gloriously win, what a glory to Jesus Christ, and what multitudes of souls saved in this world and happy in all the world to come!

This movement is big enough to challenge the biggest and best in every Southern Baptist, to command and enlist the energies of prayer and faith and labor of a great denomination of four and one-half million. None of us are too big but what our best is needed; none of us are too small but what we can count for the most, if we will give our best to it.

I have three heart-breaking fears about this revival: First, the fear that we will function only within the Baptist circle—that is, we will stop with the borders of the influence of our churches and organizations. Eighty-five percent of the baptisms in '37 and '38 were from our Sunday schools. How glorious it is that we won so many within that circle, but how tragic it is that we got outside that circle only slightly!

Millions of lost men and women are outside the circle of our churches and their organizations. I challenge the forces of the churches to go after them in all the ranks of men, the big, professional and business men, the tired, hard-working, laboring men, in all the fields of labor, within the criminal class, the drinking class, the worldly crowd that does not go to church. They are worth saving and we must go after them. In every area of life there are lost men and women and children. God help us to have such power within our churches that we will attract and win these multitudes beyond the borders of our influence.

The second heart-breaking fear I have is that we will be guilty of the crime of just the ordinary. Spiritual complacency with ordinary labor has the plague of death in it. We will not win this battle easily. If we win it at all, it will be because of the hardest, world-adventurous labor in prayer, faith, preaching, teaching, personal witnessing that we have ever done. This revival lies beyond a thousand mountains, streams, deserts, impregnable walls and foes. We've got to put forth the adventurous, heroic faith if we cross the Red Seas that block us, the deserts that try to swallow us and the swollen Jordans that try to drown us. We've got to have fearless, heroic, conquering faith.

This isn't an ordinary task for Baptists; it's extraordinary. It's filled full with all of the challenges and excitements of the difference between hell and heaven, and lost and found, and God and Satan. We've got to re-make our prayer programs, our preaching programs, our easy-going personal work. We've got to make it as serious as eternity, as deep as hell, as high as heaven, as meaningful as life and destiny. God deliver us from the complacency and the crime of just being the ordinary.

There are tragedies enough in this campaign, in the hearts and lives of men, in the awful travesties and ravages of sin, to break the hearts of angels. And to be complacent about it and take it as an easy task, believing that the ordinary effort in any direction will win, is an unfortunate and fatal mistake. I would call the brotherhood to the heroic, the sacrificial, to the spirit of giants. A man like Paul is needed in every pulpit; a man like soul-winning Philip is needed in every pew; a woman like the Syro-phenician woman is needed in every home where there are children.

Another soul-anxious fear I have is that we will be satisfied with the power that we can generate and with less than the effectual power of God. I would press another word of God's book to the central soul of Baptists. It is "not by might nor by power but by my spirit, saith the Lord." This is a heavenly task. Pentecosts are born in heaven and prayed down by heroic faith,

by sacrifice. Let us remember that Pentecost was not far from Gethesemane nor Calvary nor the tomb and the resurrection of Christ.

John was right about it when he said, "They overcame him (Satan) by the blood of the lamb, for they loved not their lives unto death." Somebody has said that Christ will put His blood as far as we will put ours. The power of organization, the power of wealth, the power of numbers, the power of scholarship, none of these earthly expressions of power will do. We must have God's power, the supernatural power of the Holy Spirit. Oh, let's say with the ones of old, "Unless thou dost go up with us we will not go." Christ's meaningful word to His disciples was to "tarry." "Tarry." "Tarry at Jerusalem until you are endued with power"—the Holy Spirit's power.

When we get right then we can get ready, and the highest readiness is in the atmosphere and the passion and possession of the fullness of the Holy Spirit on our leaders and others. My fear is that we will try to do it in our own strength, and God offers us, challenges us, appeals to us to receive His abundant power and go out in that power.

I have just returned from the meeting of the State Executive Board of Texas. It was one of the greatest meetings I ever attended. They set as their financial goal a million dollars for the Cooperative Program in all of its phases. Fifty-five percent above last year, and yet that great Board set themselves to it with a vigor and unanimity that shook the building of the First Baptist Church. They set themselves, with the best organization they have ever had and the finest spirit, to win and baptize more souls this coming year than ever before. Seventy-three thousand they baptized year before last. The figures this year will run considerably above that. Next year they mean to do a real, Texas, titanic job of baptizing souls. Dr. R. C. Campbell, state secretary, and Pastor C. E. Matthews are the state leaders. My, what a team! Pray for Texas and all the lost of our nation.

## THE CHRIST OF CHRISTMAS

Rev. H. V. Andrews

Nature gave a brilliant star;  
Wise men journeyed from afar;  
Heaven sent an angel chorus  
Telling of a Saviour for us,  
Heralds of the new born King.  
Humble was on earth His place,  
Naught of wealth or pomp to grace.  
Kings and nobles planned no meeting,  
Few there were to offer greeting;  
Earth moved not her bells to ring.

Angels sang in joyful lays,  
Men of earth held to their plays;  
Heaven hailed a new day dawning,  
Blinded men continued pawning;  
Darkness wanted not the day.  
Wonder works the Christ began;  
Spoke as never mortal man;  
Came the sick to Him for healing;  
Senseless limbs again found feeling;  
Empty none was turned away.

Wondrous deeds of love and grace  
Won for Him 'mong men a place,  
Ears to hear redemption's story,  
Of the Saviour, Lord of Glory,  
Come His erring sheep to save.  
Paid in full the ransom cost;  
Gave His life to save the lost;  
Hell and death's vile powers meeting  
Rose He, all His foes defeating,  
Freedom thus to men He gave.

Sing with joy the Christmas lay,  
Christ the Lord is born today.  
Worship now the Lord of Glory,  
Sing anew the Christmas story,  
"Unto you a Saviour born."

Dr. J. W. Black becomes Secretary of Missions for Kentucky Baptists. He has been pastor of Latonia church, Dayton, Ky.

## THE STORY OF THE BIRTH OF CHRIST

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David) to be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

And it came to pass, as the angels were gone away from them into Heaven, the shepherds said one to another, "Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us." And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen.

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, "Where is he that is born King of the Jews? For we have seen his star in the east, and are coming to worship him."

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, "In Bethlehem of Judaea: for thus it is written by the prophet."

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also."

When they had heard the king they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him." When he arose, he took the young child and his mother by night and departed into Egypt.



# EDITORIALS

## ADJUSTED COMPENSATION

—O—

We are here setting forth certain facts and principles which are today being given consideration by our people who are studying the question of providing annuities for old or disabled preachers and widows of deceased preachers who have given their lives to the work of the ministry. We are not now making a plea to provide such help; we are simply presenting the considerations that are at present influencing our people for or against it.

It is evident that our people are not of one mind, though the trend of thinking is evidently in favor of making provision for the old preachers.

The editor is in receipt of a letter not intended for publication from a brother who does not believe in the annuity provision, and he wants to know what scriptures support it. This brother is thoroughly conscientious; he wants to be cooperative, but he does not wish to violate the scriptures nor his conscience. This request for information provokes this article. The editor has no expectation of satisfying everybody, and no desire to force his opinions upon any one. Every man must finally decide for himself what is right, and must follow the light that he has, knowing that each one of us shall give account of himself to God. We are not here writing for the benefit of the committee from the convention which has this matter under consideration, but with the hope that all our readers may think it through.

The first principle to be laid down, it seems to us from the New Testament teaching is that nobody should become a public charge who can avoid it; that is he should not force the community, nor the church to take care of him if he is able to take care of himself. This rule should apply to preachers as to all members of the church. All of us recognize that there are people who are unable to provide for themselves, or their very occupation may be such as to make it difficult. Whether preachers as a class are thus to be designated is for the churches to consider. I Thes. 4:1; 2 Thes. 3:10. Another principle which we learn from the New Testament is that the first obligation to provide for those who are dependent is on the family of the dependents themselves. Paul says to Timothy, I Tim. 5:4, "If any widow hath children or grandchildren let them learn first to show piety toward their own family and to requite their parents. . . . But if any provideth not for his own, and specially his own household, he hath denied the faith and is worse than an unbeliever."

Now there are certain other considerations which must be taken into the reckoning. The New Testament teaches that churches should give adequate support and all needed compensation to preachers. Paul says, "They that preach the gospel shall live of the gospel," I Cor. 9:14. Jesus said, Lk. 10:7, when he was sending out preachers, "The laborer is worthy of his hire." It is an obligation on the churches to see to it that the preachers are provided for, that they will not suffer need while they are preaching, nor when they have become incapable of carrying on the work of the ministry. There are hundreds and thousands of churches which do not do this as the Lord commands it. If they do not make such provision as will enable the preacher to escape poverty in old age, then it is the churches obligation to see that he is taken care of. The majority of preachers do not get salaries sufficient for them to provide for old age. Read Hebrews 12:13, "Remember them that had the rule over you (Am. Rev.), men that spake to you the word of God." Just before he had said, "Remember them that are in bonds." And Paul says the Philipians did that by sending him a gift.

We put at the head of this article the words "Adjusted Compensation." That is a phrase which came into wide use when Congress was considering the care of veterans of the world war. We are not seeking to justify all that was done by

Congress. But there was a feeling that the men who gave themselves to the dangers of war should be adequately rewarded and provided for. Some of those who staid by the stuff took pretty good care of themselves during the war. And those who did the actual fighting should not be the only sufferers. Jesus said to Peter, when he asked what those who had left all to follow him would receive, "manifold more in this itme, and in the age to come eternal ilfe." We ought not to deny them in this time what Jesus promised them. If we fail to give them adequate support while at work, we will have to support them when their work is done.

There can be no question that the Bible teaches the obligation to provide for and to provide against poverty and dependence. It can hardly be questioned either that religious leaders and workers had specific provision made for them both in the Old and New Testament. The only question is as to the proper and best way to do this. In question of principles the Bible is clear. In question of methods, the Lord often leaves us to work that out with such intelligence and judgment as he gives us. That goes for all our work, whether it be missions, education or benevolence.

For example the Bible tells us to teach, but it says nothing about Sunday schools. It tells us to preach the gospel to every creature, but it says nothing about a foreign mission board. It says we are to provide for the orphan and the widow, but it says nothing about orphanages and old ladies' homes. It says we are to heal the sick, but it says nothing about hospitals. It says we are to provide help and comfort for the poor and distressed; it even specifies "them that had the rule over us, that preached to us the word of God." In every case we are told what to do but the how is left with us to work out.

Making this application specifically to the work that we call relief and annuity, the only thing for us to settle is does this board actually do what the Bible tells us to do. And does it do it without violating any principle of our faith. Each contributor, and each church must settle that for himself and itself, and act according to his own conviction and conscience.

Here are some facts in this connection. Southern Baptists in common with nearly all other Christian bodies have come to believe that most of our work can be done more economically and efficiently by united or cooperative effort. That is why we have an orphanage and all the other agencies. There are some things that cannot be done at all except by united effort. We should be careful to remember that this cooperative effort does not relieve us of individual effort. The fact that we have a state mission program does not relieve me of the obligation to try to save the man I meet on the street, and all the way out.

But organization reaches the most people and does the most good. The Relief and Annuity Board is an organization which undertakes two things. It tries to supply the need of the old preacher who today is suffering from poverty. We call that relief. It is also trying to prevent other preachers from becoming dependent and from needing relief. This is done by the annuity plan. The preacher helps by laying aside a percentage of his salary. This is thrift. His church helps by giving a percentage and the whole denomination helps by a small percentage. This is the plan which has been adopted by the Relief and Annuity Board, and approved by ten of the state conventions of the Southern Baptist Convention. Mississippi has not yet adopted this plan. Study it for yourself and do as the Lord directs you.

—BR—

Dr. H. M. King, pastor Calvary Church, Jackson, attended the meeting of the Executive Committee of the Southern Baptist Convention in Nashville last week.

The people of First Church, Springfield, Mo., gave to Dr. B. Locke Davis and his family a cordial welcome when he began his work there Dec. 1st. Great congregations and great plans for the future.

Rev. Lucius C. Pinnix, who went from Mississippi to North Carolina, now becomes pastor at Jacksonville, N. C.

If somebody has brought a blessing into your life in the past, a postal card to him or her bearing a simple statement of the fact will probably mean more than tinselled pictures.

In six years at Fifth Ave. Church, Huntington, W. Va., Dr. Norman W. Cox, formerly pastor in Meridian, has welcomed 996 new members. The church has contributed \$183,112, of which \$46,751 went to missions.

The many friends of Captain W. F. Smith and his family of Magee have learned with sincere sorrow of his serious illness. He is 85 years of age, but has been well and active in body and mind until a few days ago.

A steady and serious decline in the number of baptisms is reported among the churches of Canada. And the Canadian Baptists believes that it is to be attributed to the uncertain sound heard in the pulpits of that country. If there is to be a world-wide revival, it must begin with us who preach His word.

On Dec. 26 Miss Jane Pinnix is to be married to Mr. John E. Stone. Miss Jane is well known over the state as the field representative of the W. M. U. She is an alumnus of Mississippi College and of the W. M. U. Training School at Louisville, Ky. She is held in sincere affection and esteem by those who know her. Mr. Stone is also an alumnus of Mississippi College and a rising young attorney of Jackson. The marriage takes place in Aberdeen and their home will be in Jackson. Our best wishes to these fine young people.

Our prayer at this festal season is that every soul who reads the Record may find that the joy of the Lord is his strength, and that abundance of grace may be yours in the new year upon which you are soon to enter. Amen and Amen.

Behold I bring you good tidings of great joy which shall be to all the people.—The Kingdom of heaven is not eating and drinking but righteousness and peace and joy in the Holy Spirit.—The fruit of the Spirit is love, joy, peace, long-suffering, kindness, meekness, self-control.—The Lord reigneth, let the earth rejoice; Let the multitude of isles be glad.—In thy presence is fullness of joy. Weeping may endure for the night, but joy cometh in the morning. They that sow in tears shall reap in joy.—Offer in his temple sacrifices of joy.—Make a joyful noise unto the Lord all ye lands.—I was glad when they said unto me, Let us go unto the house of the Lord.

Thanks be unto God for His Unspeakable Gift." We should like to hear a Christmas sermon on that text in 2 Cor. 9:15. Surely that is the right attitude of mind for all of us at this time of celebrating the birth of Jesus. If we are to give thanks always in the name of Jesus, surely we should give thanks for the gift of Jesus. Paul is writing the Corinthians concerning needed assistance to the poor saints in Jerusalem. And surely there is no better way of observing the anniversary of Jesus' birth than by helping somebody who is in need. This is most in accord with the character of God who so loved the world that he gave his only begotten Son. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." "Unto Him that loveth us and loosed us from our sins, by his blood; and he made us to be a kingdom, to be priests unto his God and Father; to Him be the glory and the dominion forever and ever. Amen."

—BR—

## HOW ONE PASTOR DID IT

—O—

For two years one good Mississippi pastor has wanted the EF plan. The church had a heavy debt and heavier repair bills which seemed to prohibit the EF plan. Recently the pastor proposed to pay the bill for six months if the church would assume the other six months. They did but one of his laymen refused to let the pastor do all he proposed, so the layman is joining the pastor in paying for the first six months. This is not a suggestion—just a hint.

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### IS HE PASTOR AT ALL? J. R. G. HEWLETT

In the Baptist Record, October 27, 1938, the following statement was made, the second time in about one year: "The New Testament knows nothing of a pastor who undertakes to shepherd from two to ten churches." "There was not a pastor in New Testament times who preached to more than one church." "The man who proudly tells you he is pastor of half dozen or more churches is not pastor at all."

Is he pastor at all?

1. Very little is said in the New Testament about pastors and the above statements are a reflection upon many pastors.

2. The word pastor is found in the Old Testament eight times and only in Jeremiah. It is the translation of the Hebrew word Raah, which means to feed—Young's Concordance.

3. The word pastor is found in the New Testament one time, Eph. 4:11—Young's Concordance.

4. It is the translation of the Greek word "poimen" meaning to protect—hence a herdsman; he to whose care and control others have committed themselves and whose precepts they follow—Greek Lexicon by Thayer.

(a) Herdsman, a shepherd, is found in the following passages: Matt. 9:36, 25:32, 26:31; Mk. 6:34, 14:27; Luke 2:8, 2:15, 18, 20; John 10:2, 12; he to whose care and control others have committed themselves and whose precepts they follow—John 10:11, 14.

(b) As a metaphor—the presiding officer, manager, director of any assembly; so of Christ, the head of the church—John 10:16; I Peter 2:25; Heb. 13:20 (of the Jewish Messiah, Ezek. 34:23), of the overseers of the Christian assemblies (A. V. Pastors) Eph. 4:11.

4. There is nothing in the meaning of these words, nor in the New Testament, as far as I can ascertain, that says two or more assemblies, congregations or churches, can not voluntarily submit themselves to and follow the precepts of the same preacher and eat the spiritual food that he brings to them from time to time.

5. Some of these preachers, serving more than one church, are accomplishing far more, in the work of the Kingdom of Christ, than many of those who restrict their labors to one church, congregation or assembly. Take all of the preachers, who are serving, as pastor, more than one church, out of the work of the kingdom, in one day, and see what will happen. There would be pandemonium in the work.

6. I love the full time church and was happy in that field. Since 1925 I have been preaching to, as pastor, from four to eight churches. Not proudly, but humbly, do I speak this, and no period of my life, as a pastor, has been more far-reaching or fruitful than these thirteen years of sacrificial service. Doubtless I would have continued in the full time church work but for the five years of field work under the State Convention Board. I saw the village and country churches as sheep without a shepherd. I am just as conscious of the leadership of the Holy Spirit, in my present work, as I ever was in the full time church. It is my purpose to continue in this field of work until I am summoned home.

Yes, he is pastor, feeder, leader and director in spite of the fact that his activities are manifest in more than one church.

On Dec. 11 at First Church, Picayune, Rev. Chas. B. Hamlet III, was ordained to the full work of the gospel ministry. The examining council unanimously recommended him. He is a graduate of the Picayune High School, of Tulane University and of the Louisville Seminary. While in Tulane he was the recipient of various honors. He has been recently called to the Juniper Grove church and to White Sand church near Poplarville. The ordination sermon was preached by Dr. H. T. Brookshire of Gulfport. The prayer was led by E. K. Perrigo of Pinegrove church. S. P. Powell of Caesar church delivered the charge to the candidate. E. S. Flynt delivered the charge to the church. Pastor L. E. Green of Poplarville led the closing prayer.

## LET'S GO

By A. L. GOODRICH, Circulation Manager  
"Ask the People and They'll Subscribe"

### GOING PLACES

"Such popularity must be deserved."

Among the many churches which have recently adopted the EVERY FAMILY PLAN, the list below shows that the plan must have some merit. More than 300 churches can't all be wrong. We give the name of the church, followed by the pastor's name:

Ocean Springs, J. F. Sullivan; Immanuel Church, Hattiesburg, W. W. Grafton; Brooksville, C. A. Webb; Macon, R. D. Pearson; Noxapater, C. C. Weaver; New Albany, J. P. Kirkland; Antioch, Copiah County; Clear Creek, Copiah County; Pleasant Hill, Simpson County, B. E. Philips; Bethlehem, Simpson County, B. E. Philips; Newhebron, B. E. Philips; Farmhaven, A. A. Kitchings; Hiwanee, Wayne County; Curtis, Panola County, Daniel Hughes; West Corinth, Dewey Wallis; Glenfield, Union County, Percy Ray; Hebron Church, Scott County, James E. Gooch; Maben, Van Hardin; Clear Creek Church, Lafayette County; New Bethany Church, Calhoun County, Jas. B. Middleton; Crowder, Daniel Hughes; Lorman, Wayne Todd; Calvary Church, Jackson, H. M. King; Davis Memorial Church, Jackson, A. S. Johnston; Beulah Church, Hinds County, Roe Wilson; Mt. Zion, Leake County, J. W. Burnett; Como, W. O. Beatty.

### Mt. Olive:

Even though they are pastorless, the Mount Olive saints are carrying on in a noble way. They have the names of several good men as prospective pastors and hope soon to shift into high gear.

The deacons were good enough to leave their work on a week day afternoon, so that we could meet them between buses. We explained the EF plan and they hope to see the way clear before long.

Covington County has subscribers listed as follows: Mt. Olive 11 and 1 R.F.D., MT. ZION 29; COLLINS 73 and 4 R.F.D., LEAF RIVER 37, SANFORD 27 and 2 R.F.D.

### Van Winkle:

Although less than a year old, the Van Winkle church on the outskirts of Jackson is one of the liveliest churches we know about.

Two B. B. I. students, Charles McKay and E. J. Blackford held a tent meeting there last summer and then organized a church. The basement of the building has been erected and partitions put in to provide for various departments.

They also made a good start by adopting the EF plan upon organization. (It pays to bring up a child right.)

We have seen no better B. T. U. closing program than the one we saw at Van Winkle.

Rev. E. J. Blackford, the pastor, is a tireless worker and is missionary to the core. Even though burdened with a building, the Cooperative Program is in the budget and on the hearts of the people.

As they had the EF plan we spoke on the Cooperative Program.

Hind's County's Record readers are listed as follows: CLINTON 129 and 14 R.F.D., Calvary Church (Jackson) 32, First Church (Jackson) 39; Jackson 77, Dixon 2, UTICA 65, SALEM 12, OAKLEY 11, Raymond 14, POCAHONTAS 21, Edwards 1, Terry 13, New Hope 1, New Salem 5, Learned 2, VAN WINKLE 26, BETHESDA 61, BEULAH 51.

### Ocean Springs:

Before he went to Ocean Springs, the pastor, Rev. J. F. Sullivan, said one part of his program was to get the EF plan continued at Ocean Springs. He did it. Recently a letter from Mrs. Ernest Williams of the W. M. U. brought 27 names with the information that others would be added from time to time. God bless the women! Most pastors who want the EF plan can have it,

for "Where there's a will there's a way."

Jackson County has Record readers listed as follows: PASCAGOULA 97, MOSS POINT 47, OCEAN SPRINGS 27, ESCATAWPA 41, Gautier 3, RED CREEK UNION 24, EAST MOSS POINT 57.

### MORE PROOF OF THE PUDDING

Dear brother Goodrich:

In our morning service at Immanuel Church yesterday Mr. T. J. Wright, one of our oldest members, arose and gave the testimony that I shall append as a footnote. You are at liberty to use it and I thought it would interest you.

With every good wish, I am

Very sincerely yours,

W. E. Holcomb, President.

"I used to read The Baptist Record to a blind father and mother fifty-five years ago. The present editor's father and my father were splendid friends, and this week The Record came to my home as a happy messenger direct from the servant of Jesus Christ. All of us who will avail ourselves of the opportunity of reading it will be better Christians, better servants of Jesus Christ and worth more to His Kingdom."

(Who said people wouldn't appreciate the Record unless paid for individually?—A.L.G.)

### MORGAN'S CHAPEL

Our work is growing. We had 77 at Sunday school and 34 at B. T. U. There were 205 in the preaching service to hear the sermon by our pastor, Rev. A. H. Childress.

Brethren Henry Dawkins and Burnice Jackson drive the "whosoever will trucks." They bring them to services.

We like the EF plan and thank you for explaining it to us.

Mrs. Jodie Morgan.

### Antioch, Simpson County:

Many pastors could profit by using the plan of Pastor W. S. Landrum. Each December he has a three day meeting in each of his churches. In these meetings state workers present all phases of the denominational work. The pastor also conducts a Bible study daily, but different speakers present the organized work from day to day.

We spoke on Christian consecration in the morning and in the afternoon told them the merits of the EF plan. They liked it and adopted it on the spot.

During brother Landrum's pastorate several Sunday school rooms have been built, the church painted and a new roof put on.

Smipson County has subscribers listed as follows: CORINTH CHURCH 14, Sanatorium 25, BETHLEHEM CHURCH 43, MAGEE 21, MENDENHALL CHURCH 69, Braxton 1, Shivers 1, PLEASANT HILL CHURCH 40, KENNEDY SPRINGS CHURCH 32.

### Vicksburg First:

Dr. Wallace R. Rogers is the popular pastor at the First Baptist Church of Vicksburg and is doing a fine work. Few pastors could have around 40 men at an executive committee meeting on a cold Sunday afternoon.

We waxed eloquent over the merits of the EF plan and the brethren seemed interested and gave us a good hearing. Their budget is planned in October, but that is not an insurmountable difficulty.

Since Dr. Rogers began his pastorate, a well planned educational building, long needed, has been erected. All the organizations are going in high gear and good crowds feast on the pastor's sermons.

Warren County has subscribers listed as follows: Vicksburg First 60 and 2 R.F.D., Yokena 4, Bowmar Avenue 1.

There will be no issue of the Baptist Record next week. Look for us on January 5.

Rev. Arthur Fox has been called to Petersburg, Ind.

Dr. W. G. Everson becomes president of Linfield (Baptist) College in Oregon.



# ACCOUNTS IN THE MODERN PRESS AND ANCIENT PROPHETS OF ISRAEL'S PERSECUTIONS

By A. D. Muse, Evangelist  
Memphis, Tenn.

There is among us a rapidly growing group of both laymen and preachers who believe in the literal interpretations of the prophetic scriptures, with a childlike simplicity and implicitness. With breath-taking expectancy we are watching the rapidly developing conditions in Europe and throughout the world which are fast setting the stage for the last drama of this age, the revelation from heaven of the Lord Jesus.

In the twenty-first chapter of Luke, verses 20 to 24, Jesus foretells the coming dreadful judgments upon the Jews and Jerusalem and he closes with "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled," (Luke 21:24). And immediately upon that he definitely and specifically describes the minute details of the natural phenomena which shall attend upon his personal revelation from heaven.

There are those of us who believe in the literal fulfillment of all the prophecies concerning Israel, Jerusalem, the Temple and the land of covenant, and the coming of Messiah King and the kingdom. We have seen that this hour was coming upon the earth. We believed it was beginning when Allenby took Jerusalem without firing a gun, December 9, 1917. We felt more confirmed in the hope when the Balfour treaty in 1921 gave Palestine to the Jews under English protection. With keen alertness we have watched the shifting scenes and changing maps and realigning of nations and countries and the gradual moving on toward the reforming of the old Roman Empire. Since then Israel has been pouring back to the land God gave Abraham, in increasing thousands. The hour seems to be hastening on more rapidly than the most enthusiastic among us ever dreamed. No sane man would dare say when the hour will strike. But he who runs may read the signs along the road now. Surely there is none among us but whose heart is too grateful and whose spirit is too humbled to ever boastfully say "We told you so!"

My own heart has been moved with most genuine sympathy and touched most tenderly as I have read the speeches being made these late weeks and listened over the radio to others. My heart has been moved with the statements coming from those Orthodox Jews in whose hearts there does live the Messianic hope. I heard one the other night out of London, England, as he came to a close thus, "And all Israel waits today for the morning dawn when Messiah comes and while we suffer we believe it is not long. Messiah will soon come and Israel, Jehovah's glory, will see her long night end." And that same night out of New York I heard another say, "And we look beyond to that day when Messiah, the world's reemer comes."

Then my heart has gone out still more for that possibly larger number among them, the reformed Jew, who like the modernist among the Christians, has rationalized all the miraculous away, and reduced everything to spiritualized symbolism, with nothing objective, concrete or actual. And I heard one of them say "Our Messianic hope, the brotherhood of all men and the family of nations, is with us still, and it is with our Christian neighbors, and the day is coming when we can all live by the golden rule. And possibly these things that are taking place in Germany will all work out to that end in the final outcome."

But my heart is still more stirred with those among the Christians whose conception of this whole dramatic period and marvelous panoramic picture of prophetic fulfillment is no more than that of the reformed Jew. In none of it does he see the hand of Jehovah moving on toward that glorious day when earth indeed shall receive her King, and heaven and earth shall rejoice! He is as blind as the apostate Jew to the real sig-

nificance of these things. There are those among us, who do not share with others of us, the pre-millennial view of all things pertaining to eschatology, but yet who do see with us the one fact remaining, that Israel shall be restored. None was more definite and strong in this than Dr. B. H. Carroll, who shared no patience with the pre-millennial interpretation. My heart faints when I hear those Christians talk who have not one single idea of what it all means!

Let us look at four or five very definite things. Yet we can only touch them most faintly, giving a very scant number of the vast multitude of passages of scriptures bearing on each of them.

1. God's land covenant with Abraham provided that all the land should be to all the seed as an everlasting covenant. (See Genesis 13:14-18 and Genesis 15:17-21 and Genesis 17:8-14 and Ezekiel 48:13-21.) From "The Remarkable Jew," by Dr. L. Sale-Harrison, of Australia, I quote, as he takes it from Dr. Keith in "Prophetic News," a London paper:

"The promised land extends to Mount Cassius on the river Arontes, as the northwest boundary—the true entering into Hamath—and to Bir or Berothah, on the upper Euphrates, on the northeast boundary. That is about one hundred miles across from west to east, with the mountains, Amanus to the back, shutting up the promised land like an enclosed garden. The southwest boundary is the river of Egypt—the Nile—and the southeast boundary is the river Euphrates, where it empties itself into the Persian Gulf. The southern breath of the land from the Nile to the Euphrates is from 1,100 to 1,300 miles. The western boundary is the Mediterranean Sea and the river Euphrates is the eastern boundary. The length of the land from the north to the south is about six hundred miles. This is twelve and a half times as large as Great Britain and Ireland. Therefore, the promised land is not merely that little strip of territory bordering on the Mediterranean Sea—for that portion is only about twelve thousand square miles."

2. Israel is to be dispersed from the land in judgment. As I pick up my Bible—the one I have been studying since 1917—and go through it, noting the passages I have underscored promising the dispersions of Israel in judgments for her idolatry and sins and blasphemies, they are entirely too numerous to begin to list here. I give one only. "The children of Israel shall abide many days without a king, without a prince, without an image, without an ephod and without a teraphim: afterwards shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and his goodness in the latter days" (Hosea 3:4-5). No man can gainsay that prophecy. No man can spiritualize it away. To apply it to the Babylonian captivity for its fulfillment will not work. Too much there that has not taken place yet and will not take place until the Messiah comes. David their King-Messiah, has not yet come as King. Not only so, but since their return from Babylon they have never had any king at all. While Hosea was a pre-evilic prophet, Zechariah lived after the Babylonian captivity and his entire fourteen chapters are filled with prophecies of their dispersions, regatherings, judgments, etc., and closes with the coming of the Lord Jesus—with all the saints to the Mount of Olives which is before Jerusalem. Thus Zechariah could not have been speaking of the Babylonian exile and Hosea was looking far beyond it to that still future day. (Continued on page 14)

Rev. Jacob Gartenhaus, Southern Baptist missionary to Jews, believes that there are 10,000 secret disciples among the Jews in America. He says that persecution of Jews in Europe is causing many of them to turn to the Lord; that in Czechoslovakia fifteen thousand of them are asking for baptism.

One of the most widely circulated daily papers in the South takes cognizance of the conditions in Wisconsin where it says drinking drivers are about to run the sheriffs crazy. And suggestions are made about methods of checking driving by such people. But no word is said about checking

## "UNTIDY WORSHIP"

Ernest O. Sellers

A thought provoking article entitled, "Our Untidy Worship," recently appeared in the Canadian Baptist. The writer began with the assertion that "there is a growing restlessness concerning public worship." We wonder if that is true in our Southern Baptist Zion.

New Orleans has just passed through a huge religious pageant, the Eucharistic Congress, the center and core of which is professed to be the exaltation of what we term the Lord's Supper,—the Communion. It was conducted with much pomp, set forms and great solemnity and reverence. The question arises did that pagentry, in any unusual degree, promote heart worship or was it chiefly to emphasize a particular type of Christian thought and to exalt man-made forms.

Through the ages men have been aware of their need of properly recognizing the holiness of God, and of expressing their praises to Him for His providential dealings. Many and varied have been the methods suggested or followed to make worship effective and acceptable. As non-conformists we Baptists claim that the spirit of worship counts for more than its form. But we do not see any reason why a devout soul should be unable to find that expression in dignified and beautiful forms. In the careless, irreverent and often confusing services we sometimes attend, real worship is hard to find. One might think he was attending a Rotary luncheon. Some secret order lodge meetings often present more of solemnity and reverence.

There is no Scripture for any order of worship service. The term is used, we are informed, with three fundamental meanings: (1) To bow down in awe, in reverence, or to be spellbound. (2) To drink in, as in reading a book, viewing a beautiful painting or a gigantic mountain. (3) To banquet together. This last calls for a prepared place, a host with provisions and expectant, hungry guests. The peculiar conditions of persecution under which the New Testament was written may account for its slight reference to hymn singing or any suggestion as to an order of worship.

In the history of "free" worship services, as contrasted with the set liturgical forms, our churches have, in the main, followed the line of a hymn, prayer, hymn, Scripture lesson (responsive?), hymn, long prayer, notices and collection, hymn, sermon, hymn, final prayer or benediction, then—liberty! Local conditions and special exigencies have modified this order from time to time. An ideal order of service, suitable for different types of congregations is of doubtful achievement, but any addition of doxology, responses, introits, processions or recessions is no ground upon which to challenge the Baptist standing or orthodoxy of any church.

Liturgical orders of service chiefly emphasize praise and reverence for God whereas we, who follow the more spontaneous orders, stress largely the experiential side of the Christian religion. Both orders should be worshipful. Quiet reverence, sincerity, whole heartedness and joyousness should characterize our assemblies. The people should be encouraged to take their part but not alone as a preliminary to a sermon. They thus set aside for the time the rush and complexity of the other six days of the week.

We close by quoting the concluding paragraph of our Canadian brother's article:

"Untidiness in a service is almost unpardonable. It is a revelation of the spirit and should be avoided. Leading men and women in their devotions is not a small matter; it is a great privilege, an opportunity, a responsibility. It may mean everything and the tragedy is it may mean nothing to the people who sit in the pews."

Pastor Sam R. Gordon of Amite, La., warns our Baptist people against one Paul Jacobs who sometimes gives him as reference where he goes around begging money to get home. Bro. Gordon says he is a fraud. He seems to have operated around Hattiesburg and Calhoun City.

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# SOME DEACONS-LAYMEN

D. A. McCall

"And let these also first be proved . . ."  
I Timothy 5:10b.

Last week we thought together about some ministers of Christ. This week we think about some men who, instrumentally, largely make effective and fruitful the work of any minister.

There is a deacon-layman, a physician, located in a county seat, with the largest practice in that county. In addition to other duties he is Sunday school superintendent. He makes emergency calls on the Lord's day and even then he either makes the call early getting back to the worship services as soon as possible, or, he will come by the Lord's house, see that the Sunday school is properly started and go make the call and is back before services are over. "And let these also first be proved."

The revival was on. The pastor-evangelist used some messages he has used throughout his ministry. He used other messages he has not dared use anywhere since, yet one, two, three, five people would respond to the invitation until a total of eighty, fifty-two for baptism, had responded to invitation. It was evident the Spirit was present in power. The chairman of the board of deacons there was one of God's greatest men. After the services we found out about a city postman who had gone to the secret place of prayer, spending one entire night in prayer. A deacon-layman! "And let these also first be proved."

Yonder in a senior B. Y. P. U. before the B. A. U. was dreamed of, a younger deacon-layman, yet an adult was constant in attendance and work. What a help to those boys and girls! Never absent, always ready to do his part and encourage others, he is today filling a place of statewide and southwide service! "Let these first be proved."

One of the privileges of the ministry is in being really loved and appreciated by some sincere laymen. There is the deacon-layman who is the pastor's friend. He is a master of detail, has vision, energy and is progressive in the extreme. He likes to linger for a final word with the pastor, enjoys having him in his home and is a first rate booster. "And let these also first be proved."

There are others, some hesitant but growing; some young but being good disciples (learners).

Every pastor has the deacon-layman (blessed is he if in the plural) who is present morning, night, prayer meeting, Bible study, Training Union, study classes—who has to be sick or out of the city to be absent—who is dependable and progressive—keeping the harness tight instead of wearing out the seat of the pants against the hold-back straps.

I can truthfully say I know nothing of the "raising Cain" board of deacons, and do not recall a single one. Blessed friends and helps they have been! Brother Holland reminded us the word originally used means "raising dust by reason of activity." A fellow going somewhere with purpose, leaving a cloud of dust behind. Not running around in circles hiding in his own dust, or sitting crying and kicking up sand like a spoiled child!

"And let these also be first proved."

And there are others—but—

Numbers 6:24-26.

Philadelphia, Miss.

—o—

The meeting at First Church, Jackson, which lasted eight days was well attended. For the first three days Prof. Chester Swor of Mississippi College preached most acceptably, and for five days Rev. Gipse Smith, Jr., preached to growing congregations. Dr. W. A. Hewitt, the pastor is well pleased with the results of the meeting.

Miss Dorothy Carver, daughter of Dr. and Mrs. W. O. Carver of the Louisville Seminary is a missionary in Japan, a teacher in the girls school conducted by Southern Baptists in Kokura. She is to be married Dec. 29 to Dr. W. M. Garrett who is head of the Baptist theological school at Fukuoka, Japan.

# NOTES FROM INTERIOR CHINA

By Hendon M. Harris

Kaifeng, Ho, China,  
August 30, 1938.

—o—

Sunday we received forty-seven new converts into Drum Tower Church by baptism. At the same time the South Compound Church received thirty-one more for baptism. Our converts at Drum Tower are among the most hopeful I have ever seen in our work. One of our earnest Christian women a little Mrs. Hsu lived just one day after the baptism of her only child, Hsu Hong Nien. The numbers in our refugee camps are diminishing but the evangelistic opportunity still continues. Several of the recent young converts are girls of some education who are planning to attend our Bible School for Women. Both men's and women's Bible schools will open within a month. Despite war conditions we hope to continue the work of training leaders. We need additional missionary help very badly. Our city is quieter than formerly though business is in wretched condition. Thousands upon thousands of the educated and wealthier people fled many months ago. The city has perhaps half its normal population. Cholera is not as bad in Kaifeng as it is in many other cities of China now.

Miss Ward mentioned some of the deliverances we missionaries have received. First we were protected during horrible air raids, then bombardments when the city was attacked by infantry, then from flood when the Yellow River dyke was broken, then the danger during the time when the city was being looted after occupation, then the protection of our refugee camps from violence and finally protection from cholera. Maybe I have left out some items. But we are grateful. Hundreds of refugees have been converted in the camps and thousands have heard the Gospel for the first time.

Tomorrow we have a meeting of the Kaifeng relief committee of which I am executive secretary. We have about forty-five thousand dollars to do relief work in Kaifeng and in a flooded area which stretches over one hundred miles southeast of us. In the area we are going to try to help there must be at least a million souls. What will become of these people this—winter those who have reaped no autumn crops and who are now selling their work animals or who are being robbed by the guerillas? Of course the area we have limited ourselves to is only a fraction of the sea of trouble about us. We are working through the missionaries in various county towns. They know the people and the needs.

A number of Christian Japanese soldiers have called on me and some have eaten with me. It makes one happy to know that in Japan the heaven is at work though the task be difficult and the converts few. When will the time come when nations will deal with each other on the basis of the teachings of Christ?

Mrs. Harris and our three youngest children are still in Kongkong. When the refugee American school opens down there in September 11, I hope that somehow Mrs. Harris can return to the interior. Our sons, Lawrence and Richard, on their own initiative, organized an entertainment which netted two hundred fifty dollars clear which they gave for the relief of Chinese refugees. These boys are only seventeen and sixteen years old. Our eldest son is studying in the Louisville Seminary. He expects to come to China as a missionary.

It is not wise for one in the midst of such a war as this to publish all one sees and hears. Suffice it to say that the newspapers do not give all the truth. The reality is worse than any propaganda I have yet seen. Never shall I forget seeing this entire city running for safety when air raid sirens shrieked. Nor shall I ever forget the tense early days of occupation with the daily stories of murder, outrage and looting. Thanks be to God we were able to protect about fifteen thousand women and girls in our churches and schools. How happy I am that I was able to do something to help in this time of deep distress. I could fill a large volume with stories of terror, heroism, barbarity, and death.

Some stories would be so terrible as almost seem to be incredible.

Fourteen Baptist missionaries are listed at Kaifeng but only Miss Ward and I are here. However, Miss Stribling has been here through the most strenuous time of occupation and Miss Cox has risked everything by protecting four hundred women and girls in Weishih, far out in the country from Kaifeng. Miss Stribling's station is Chengchow and she volunteered to help because of the few workers in our mission. Around four thousand refugees have been cared for in our South Compound by Misses Ward and Stribling. Their work was enough to deserve a congressional medal—also that of Miss Cox. One hardened war correspondent wept over their danger.

—o—

# NEW YEAR'S MESSAGE

From the President and General Secretary,  
Baptist World Alliance

—o—

To our fellow Baptists throughout the world.  
Beloved brethren in Christ!

We greet you in the name of God, and pray that through all the year such blessing as He alone can bestow may rest upon you all.

Never has it been more evident that this distracted world needs the Gospel of our Lord and Saviour Jesus Christ. Men and nations are perishing for lack of the life that is in Him. We as Christians claim to possess the secret of deliverance and renewal; but our own hold on the Saviour is all too feeble, and our love for Him and those for whom He died is too often but a flickering flame. Nevertheless, we have an experience of His grace. All we have received has made us debtors—to our Lord and to our fellow-men. Dare we claim that we are discharging the debt? What might He not accomplish in and through the twelve millions of Baptist church members in the world if our hearts were kindled by the Spirit of Him who for us gave all! Shall we not turn to God in repentant, earnest, persistent prayer that our whole being may be utterly devoted? Then our fellowship with one another and with all who serve our Christ will have in it a deep joy and a helpfulness hitherto unknown; and we shall everywhere turn with firm resolve and confident hope to the task of proclaiming His Gospel, and of winning groping, needy, sinful souls to Him in whom and for whom we live.

1939 is a World Congress year. Let us all pray that the Divine Spirit may animate those who meet in Atlanta next July. May the gathering be great in numbers, and greater still in the spiritual power that shall raise all its members beyond themselves! And may it prove the starting-point in a God-inspired, God-controlled effort to make the Good News known to the whole world, so that even where strife and war prevail the nations may learn that in His will is their peace.

We humbly invoke for all our brethren, and especially for those who suffer "for the name," grace, mercy and peace from God the Father and our Lord Jesus Christ.

Yours in His fellowship and service,

George W. Truett, President, B.W.A.

J. H. Rushbrooke, Gen. Sec., B.W.A.

Baptist World Alliance Office,

London, December, 1938.

—o—

the drinking, or the sale of liquor. There's an old story about an alienist who tested the demented patients brought him by putting them in a deep tank and turning the water on through a tap. If the patient yells and hollers and makes no effort to close the tap, stop the flow of water, he is pronounced hopelessly insane.

We hope our people throughout the state are praying earnestly for the will of God to be revealed and done in the matter of a state mission secretary. Dr. Godbold has not at this writing indicated his purpose, but earnestly desires to do the will of God. Many ties draw him to Mississippi, but the loyalty of Missouri Baptists to his leadership makes it difficult for him to break away from his present work.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Corresponding Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.



MISS JANE PINNIX

The Woman's Missionary Union of Mississippi has been fortunate indeed to have Miss Jane Pinnix as field worker this Golden Jubilee Year. She has served so effectively in every capacity: in camps for the auxiliaries, in associational meetings as inspirational speaker, in mission study classes as teacher, in clinics as conference leader on methods and even in the office in her few spare moments.

The whole state has felt the influence of her dynamic power in prayer, her consecrated personality, and the inspiration of her thrilling messages.

If we let selfishness reign in our hearts we could not be happy in making the following announcement: "She is to be married to Mr. John Stone, Jackson, Miss., Dec. 26, at 9:30 a. m." How could we be selfish in keeping her when she is to become queen of a home. We thank our Heavenly Father for her, and pray His richest blessing upon this happy couple.

### IMPRESSIVE SERVICE HELD BY W. M. U. AT GREENVILLE

The members of the Baptist W. M. U. met yesterday to continue their observance of the Lottie Moon Week of Prayer with a beautiful and impressive candle service.

Dr. Frederick Smith gave an appropriate devotional on "Jesus, the Light of the World," after which Mrs. T. L. Perkins, lighted candles in memory of Lottie Moon, Frances Jones, Lucile Reagen, missionaries who served and died in foreign countries.

Mrs. M. G. Allen, who presided over the candle service, said, "Each gift of love to our Lord and Saviour is given because of the inspiration that is in our hearts as an added gift from our Saviour. Today I am lighting the candle of Inspiration, held in the hand of Mrs. H. N. Alexander, who has always been an inspiration to this missionary union."

After Mrs. Allen lighted her candle of Love from the candle of Inspiration, each general officer lighted a candle and dropped an offering on the altar. As each officer passed on to form a semicircle, the chairman and members came forward, lighted candles, and made their offerings, joining the semi-circle until a full circle was completed around the auditorium.

During the services, music was played softly, blending in with the sacredness of the hour.

We had very impressive programs on the first three days and the program on Thursday seemed to climax the week, as we had seventy-four ladies

present and as they formed a circle around the auditorium, each with a lighted candle, was a great inspiration to those who took part.

Never before has such an impressive service been conducted as this one written and carried out by Mrs. T. L. Perkins.

### AS TO TRAINING SCHOOL CHORUS BROADCASTS

Miss Claudia Edwards, director of music at the W. M. U. Training School in Louisville, writes:

"The chorus of the W. M. U. Training School will broadcast its annual Christmas program on Friday, Dec. 23rd, from 3:45 to 4:00 o'clock, Central Standard Time, over WHAS. We hope that all former students and other friends will be able to get the program and that we can enjoy these few minutes together at this Christmas time.

"On one Sunday morning of each month from December through April the T. S. Octette will sing with the radio service which is in charge of the Broadway Baptist Church. This service is broadcast on the second Sunday of each month at 9:30 to 10:00 a. m.

"We will appreciate churches and state papers announcing these broadcasts for us."

### SUNFLOWER BAPTIST CHURCH OBSERVES STEWARDSHIP NIGHT

Under the able leadership of our Stewardship chairman, Mrs. Leighton Patterson, and Mrs. E. F. Mullen, young people's leader, and with the cooperation of Mrs. C. K. Holland, Mrs. M. B. Thomas, and Mrs. E. F. Mullen, counselors, the people of the Sunflower community enjoyed a real treat in the form of a Stewardship program which included all five of our standard organizations and the cooperation of our pastor, Rev. B. D. Hardin.

The program:

Processional—The King's Business.

Song—The King's Business.

Prayer—Rev. B. D. Hardin.

Purpose of the Program—Mrs. L. Patterson, Stewardship chairman.

Playlet, Timothy's Tithe—R.A. Boys.

Stewardship Verses—R.A. Boys.

Sunbeam Song.

Sunbeam Bible Verses.

G.A. Song—First verse—Junior G.A.'s.

Stewardship Quiz—Junior G.A.'s.

G.A. Song—3rd verse—Intermediate G.A.'s.

Stewardship Talk—Frances Frederick.

Y.W.A. Song.

Stewardship Talk—Maxine Fryer.

Playlet—Y.W.A.'s.

Stewardship Talk—"The Stewardship of Giving Ones Self"—Mary E. Powell.

Benediction—Rev. B. D. Hardin.

Three girls and two boys were awarded pins for having learned all memory work.

Honor rolls were exhibited giving the parents and visitors the names of those who have attempted to memorize all the work laid out by the Stewardship chairman.

This was the first program of this nature ever to be put on in our church but we think it very worthwhile and recommend it to any church as a topic for getting parents to attend who have not been before—perhaps.

### CHRIST AND CHRISTMAS J. E. Dillard

How did Christ get into Christmas? Many ancient peoples observed the winter solstice, that period at the close of the year when the sun

seems to stand still, then to move south, speaking of lengthening days, warmer weather and the awakening of nature to the call of spring. These peoples did not all observe the same day in the same way, but they did observe it.

When Christianity spread into these lands the Roman church was anxious to save the people from heathenism while preserving the good in their observances. So Christ was put in the place of heathen gods, the observances were sanctified in his name and the day was named in his honor. In this way many customs were brought together. Our Christmas celebration is really a medley with parts drawn from many lands.

How is Christ left out of Christmas? It is easy to retain a day and observe its festivities, but largely forget or ignore its meaning. We have frequently made Christmas a day of gift swapping, feasting and frivolity. Alas, with some people it is a day of drunkenness and debauchery. We are prone to leave Christ out. Are we sure we are planning to put him in this Christmas? If we give ten times as much time and money for food and fun, for family and friends, for gifts and gewgaws, as we give to Christ and his cause have we not left him out?

How can we put Christ into our Christmas this time? By practically remembering that Christmas is the anniversary of his birthday upon our needy earth. By practically thanking him for coming into the world to save lost sinners and by giving him a large place in our hearts and homes. By making worthy gifts in his name to the causes dear to his heart; his Bride, his needy ones, especially the little ones in our orphans' home. "In as much, etc."

### SUNDAY SCHOOL ATTENDANCE DEC. 18TH.

Jackson, First Church	1065
Jackson, Griffith Memorial Church	774
Vicksburg, First Church	472
Utica Church	138
Morton Church	135
Clarksdale Church	476
Inverness Church	99
Greenville, Tabernacle Church	105
Center Hill Church	35
Brookhaven Church	622
Crystal Springs Church	367

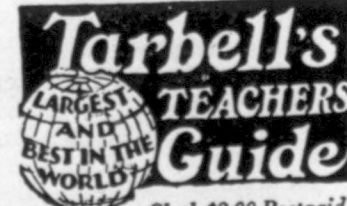
### SUNDAY SCHOOL ATTENDANCE DEC. 11TH.

Columbus, First Church	651
Newton Church	278
Woodville Church	100
Brookhaven, First Church	581
Utica Church	133
Springfield Church (Morton)	133
Parkway Church, Jackson	345

### B. T. U. ATTENDANCE DEC. 18, 1938

Jackson, Griffith Church	345
Crystal Springs Church	130
Vicksburg, First Church	132
Utica Church	62
Hattiesburg, Immanuel Church	65
Clarksdale Church	162
Inverness Church	57
Greenville, Tabernacle Church	71
Olive Branch (Center Hill)	39

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# The Baptist Record

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## East Mississippi Department

By R. L. BRELAND

### Mathiston Baptist Church

Several years ago when I was pastor of Mathiston Baptist Church a committee was appointed to get up a brief sketch of the church. This committee was composed of G. W. Dudley, C. P. Norris, E. Langston, Ruby Pearson and Ollie Brock. In part the committee reported as follows: "The first step in the organization of Mathiston Baptist Church was made in 1859 when a brush arbor was built near a spring about one and one-half miles north of the town of Mathiston, a town which had no existence until about 30 years later. After the arbor was built, which was in July or August, 1859, a meeting was held. At the conclusion of the meeting a church was organized and a building committee appointed.

"Among those who went into the organization were the families of William Curry, Thos. DeLoach, and Thos. Norris. The latter was given the contract to build the church. The name of the church was Spring Valley Baptist Church.

"Among the first pastors were W. W. Finley, and J. M. Dalton. Spring Valley did business for and worshiped the Lord for many years. In 1899, the Georgia Pacific R. R., as it was then called, was constructed, and the town of Mathiston came into existence. In 1880, this church was moved to Mathiston and its name changed to Mathiston Baptist Church, where it was domiciled near the Southern depot. Some 15 years ago this building and lot were sold and the present house of worship erected at a cost of \$1500.00. The church now has a membership of about 150. The pastor, Rev. R. L. Breland, resides at Philadelphia, Miss., and is paid \$350 per annum for one Sunday a month services."

This report does not give the names of the pastors who served the church. In recent years Rev. J. W. Hicks and Rev. J. B. Middle-

ton have served as pastors, the latter is the present pastor. The house in use when this report was written was burned several years ago and a new house now stands a block or two east of the old one. It is one of the good churches in east Mississippi, and some of the finest people and best friends I ever had live there. This is the church where Rev. C. H. Dobbs, W. S. Harvey, C. P. Norris, Noah Fondren and so many others were members when I was there. Many of them have gone on to glory. I love them and ever will.

From a recent letter from Mrs. Bettie Lewis of Newton, the following is taken: "Mrs. Jim Herrington died Nov. 11, 1938, at Memphis Baptist Hospital, and was buried at Neshoba. I surely mourn her going for she was a very dear friend of mine and a noble Christian woman." Mrs. Herrington was one of the good members of Neshoba Baptist Church when this writer was pastor there some years ago. Consolation to the children and friends.

A card from Dr. Clyde L. Breland, who is at present field agent for the Southern Baptist Hospital at New Orleans, La., says in part: "I am well and happy traveling over the country. I am headed towards Meridian after spending the night at Tuscaloosa. Hope to see you soon."

Miss Lucile Johnson of Coldwater Baptist Church, Neshoba County, says: "We had good crowds and good services both hours Sunday. Our orphanage box was valued at \$25.30. I think that did right well for this time." Rev. H. L. Byrd of Spring Creek preached at Coldwater the first Sunday.

A letter from Mrs. Hazel Hudgins of Bolatusha, Leake County, brings an offering for the Southern Baptist Hospital. She says: "I may never see the day when I will need hospitalization, but I like to help any one who might . . . The church did not get to operating here, but we have a good Sunday school at Shiloh in which we use Baptist literature. Pray for the work here."

In a letter recently, Mrs. Hattie Bowling of Pittsboro said: "I did not forget you, and hope that the Father in His infinite wisdom and mercy will restore you to health, and that you will be able to come back and preach for us again, I have missed your divine instructions." Such words are always cheering.

Mallory Heights Baptist Church, Memphis, recently ordained brother L. B. Kenley to the gospel ministry. Speaking of this event, the paper said: "He (Kenley) joined LaBelle Baptist Church and during his service as associate and supply pastor of the national Avenue Baptist Church under the pastorate of Rev. E. J. Tull, was licensed to preach." He had been called to the pastorate of Mallory Heights Baptist Church, which has 150 members, 115 in Sunday school and 58 in the Training Union.

Mike (to Irish foreman): "Mate, can yez give me a job?"

Foreman: "Oi've got a man here today that ain't com, an' if he don't turn up tomorrow, Oi'll send him away an' take you on."—Ex.

## BAPTISTS IN RUMANIA An Influential London Deputation to the Rumanian Foreign Minister

Advantage was taken of the king of Rumania's visit to London in mid-November to ask that he would receive a deputation representing especially the Evangelical Free churches but also including some members of the Anglican church. The king sent through the Rumanian minister in London a reply regretting that his crowded program would not permit him personally to receive the deputation, but that he had instructed the Rumanian foreign minister (M. Nicolas Petrescu-Comnen), who had accompanied him to England, to do so on his behalf.

The personnel of the deputation was very influential and its widely representative character most impressive. Eleven religious organizations joined in forming the group of twenty-three persons which waited upon M. Petrescu-Comnen at the Rumanian legation, No. 1 Belgrave Square. These bodies were: the Federal Council of the Free Churches of England, the National Council of the Evangelical Free Churches, the World's Evangelical Alliance (British organization), the Baptist Union of Great Britain and Ireland, the Congregational Union of England and Wales, the Methodist Church, the Presbyterian Church of England, the Moravian Church, the Society of Friends, the Salvation Army, and the Baptist World Alliance.

Among the lay members of the deputation were Mrs. Ernest Brown, the wife of the Minister of Labor; the Right Hon. A. V. Alexander, M. P., formerly First Lord of the Admiralty; Lord Arnold of Hale; Lord Charnwood (the biographer of Abraham Lincoln); Mr. C. T. Le Quesne, K. C., and Mr. H. Martyn Gooch, M. B. E.

The Rev. Dr. Sidney M. Berry representing the Federal Council of Free Churches was spokesman. He first expressed the sincere welcome which, in common with all classes in Britain, those for whom he spoke extended to King Carol. He then

proceeded to read a memorial addressed to King Carol (which he afterwards handed to the minister). The memorial petitioned that his majesty would use his authority and influence to secure (1) that the Baptists and others now in custody or in prison should be liberated, (2) that the administrative decree published by the Rumanian Ministry of Cults should be withdrawn, (3) that the Baptists of Rumania should be acknowledged as members of a legally recognized communion. Stress was also laid upon the denial in Rumania of liberty of preaching, and it was pointed out that the Rumanian Orthodox Church had at the Oxford Conference of last year assented to declarations regarding religious freedom which had not been applied and which in practice were repudiated in Rumania.

M. Petrescu-Comnen expressed warm appreciation of the references to the king, and added a very sympathetic statement. It was understood that while details of his speech should not be published, it may be made known that his excellency received the representations and the memorial with cordial courtesy and promised to transmit them to the king, and also that sympathetic consideration and as favorable a response as possible would be given to the pleas put forward. He undertook himself to give personal support to this end.

Dr. Rushbrooke, in thanking the foreign minister, stated that the members of the deputation were encouraged by the knowledge that the decree which had occasioned their anxiety is an administrative order issued by a particular department. They recognized that his majesty is not directly involved, and earnestly hoped that after an enquiry in the spirit of the foreign minister's words, the petition might be fully granted.

Prospective Bridegroom (gaily): "Will it take much to feather a nest?"

Furniture Dealer: "Oh, no; only a little down."—Ex.

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## Sunday School Lesson

Prepared by L. B. Campbell

### The Supreme Expression of God's Love For Men Matthew 2:1-12

Introduction. We are back at the Christmas time. The story which never grows old is to be told ten thousand times around the world, and people will hear it with the same eagerness as at the first. Lost people will hear it and believe on Him whom the love of God provided as King of the hearts and Master of the lives of men.

The lesson committee has selected as the central text for our study the first twelve verses of the second chapter of Matthew. This is one of four brief memories of our Lord which have come down to us in our Bible. The reason in the mind of God for this four-fold account is not, we think, hard to discover. There were the Jews, the Romans, the Greeks, and people out of all of these racial strains in a group devoted to Him who made all races one in Himself. The Jew, the Roman, the Greek, each stood for one of the three leading types of humanity. The Jew was the man of the past. His records went back to the genesis of all things, and he valued precedent and established custom as the orientals everywhere do. The Roman was the man of the present, master of the world, representing power, prowess, victory. The Greek was the man of the future. He had lost his political power, but to him still belonged, and still belongs, the empire in the world of thought. He represented humanity, the ideal, and all the promise which was afterwards to be realized in the culture of the west. In the gospels we see these three classes especially addressed.

Matthew addressed himself to the Jews with his gospel of fulfillment; Mark to the Roman, with his brief, terse narrative of a three years' campaign, picturesque and graphic beyond the style of Caesar; Luke to the Greek with his all-pervading spirit of humanity and catholicity; while for those who had been gathered from among Jews and Romans and Greeks—a people who are now no longer Jews and Romans and Greeks, but "all one in Christ Jesus," prepared to receive and appreciate the deeper things of Christ, there is a fourth gospel, issued last of all, with characteristics especially adapted to them: the mature work of the venerable John, apostle to the Christian.

#### I. The Coming of the Wise Men (Vv. 1, 2).

Beautiful traditions give us the names of these three wise men and locate the homes whence they came. We have this narrative. They were magi, wise men, scholars, savants—that is the sum of our certain knowledge. They came from the east, from the orient, and they were men of wealth, as learned orientals must needs be.

Why did they come seeking the

newborn King of the Jews? I would answer that their quest illustrates the world's need of a king and master. These seekers were wise men, but their wisdom did not supply their need of a savior. Wisdom will never do that, except it be the wisdom which cometh down from God and hath for its center and object the King of the minds of men. These men were in no likelihood Jews. Why came they to Jerusalem seeking one born King of the Jews? The king whom the hearts of men seek and remain unsatisfied without has no boundaries of race or territory set to His dominions, but sways the hearts of devoted men everywhere. His parentage on His mother's side was Jewish, but He is Son of man, and the hearts of world-weary men find in Him the satisfaction of fellowship and communion and service which men always find in one who incarnates the best type of the brother. Thus in His birth He is seen attracting to Himself the sons of foreign races as no other man of any race or tribe has ever done. Again, they were rich men, and here again we see the insufficiency of the worldly wealth men set their hopes upon. These men were wise because they were willing to pour out their treasures at the feet of Him who could give them what wealth alone could never bring. There may have been a time in the life of each of these men when he accounted his wealth his chief possession, but now he sought for one who meant more than all wealth of worldly possessions.

#### II. A Troubled King (Vs. 3, 4).

Herod wore a crown, but he hid a troubled heart. To him the best of life consisted in maintaining a position of worldly honor. His object was to secure the place of supreme authority in Jerusalem for himself and his, and to transmit to his own or to one of his choosing this authority, when he could no longer wield it. The question which the wise men asked plunged him at once onto a spasm of uneasiness.

At once he became obsessed by a desire and determination to get this newborn king out of the way, remove the new-born king from the path of the Herodian ambition. There are millions like him now. To get rid of king or prince or anything else which stands between them and the realization of their cherished aims becomes an aim so dear that they will neglect and deny and defy Jesus in order to accomplish it.

But the King is come from God to cast judgment of utter rout and ruin against Herod and all his kind.

#### III. The King's Birthplace (Vs. 4-8)

The priests were commanded by the king to locate the place where the king should be born, and they found the location in a saying of one of the prophets (Micah 5:2). One other question the wily king would ask, and then he would give a command. "When did you say you saw this star? On what day was this new king born? How old is he now? Well, go and find Him, and when you have, come back to me that I may know where exactly to find Him." And all the while the poor devil-bound wretch was meditating the murder of the Saviour King.

But the priests were able to

answer Herod as to the place of the new King's birth. When God would lay the baby form of His only begotten Son in the arms of the virgin mother, He did not stage this wondrous scene in a palace, but out among the poor in purse and spirit, out in the village whence He had called great David to a throne. So ours is by place of birth a people's King.

The king of England sends his queen to Wales that the prince may be born in Wales, among the Welsh, in order that the little prince might be by nativity the prince of the Welsh, the Prince of Wales, dear forever to the Welsh heart, because he was native of their country. The Creator of the ends of the earth sends His Son to become His only begotten Son in a village filled with the poor of earth that they might claim Him as their own forever.

#### IV. A Noble Search Rewarded (Vs. 9-12)

Are you surprised that the wise men found what they sought? They left their homes in quest of the King, and He would not hide from the faces of those who sought in sincerity to know where they might find Him.

Does the sincere search for Christ ever go unrewarded? Does a man ever seek for light and have his reward in darkness?

By-the-way, you have often been asked, and have likely asked the question: "What of those who live up to their light?" Here is a man who does not know our God or our Christ, but who lives up to his light. What, then, will become of that man? In these wise men we have, maybe, God's answer to that

question. They saw a light and followed it. It was the light of a star, but it was God's light to them. They walked in that light, lived up to that light, and that light led them to the light of the world. Will it not always be so? There is no other light which can illumine life's pathway. If a man or a company of men anywhere sincerely long for the light, and walk in the radiance of the light they have, will they find the true Light? Let me speak reverently, but boldly, and ask, "Did not the three wise men put our God under obligation to give them the true Light by walking obediently in the light they had?"

When they had found the baby King, they worshipped Him. Now, what did they do? They had the grace to know that it was not in their's or any other wisdom but God's to heal the sin-sick hearts of men, and that, in this new-born King of righteousness there had been opened a fountain of goodness before which all men would do well to bow and from which they would do well to drink. So the wise men no doubt bowed themselves to the ground as the outward result of an inward acknowledgement of the little King's sovereignty over their lives.

Today we pay tribute to Him. What does that tribute mean? Do we meet to ascribe to Him leadership of our lives, the Lordship of our hearts? All songs that we may sing, all gladness that we may feel for any other reason, all friends that we may honor by our gifts and greetings, are as nothing in the absence of true worship of the King.

(Continued on page 15)

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### Christmas

"The earth has grown old with its burden of care,  
But at Christmas it is always young;  
The heart of the jewel burns lustrous and fair,  
And its soul full of music breaks forth on the air  
When the song of the angels is sung.

"The feet of the humblest may walk in the field  
Where the feet of the holiest have trod;  
This, this is the marvel to mortals revealed  
When the silvery trumpets of Christmas have pealed,  
That mankind are the children of God."

—Phillips Brooks.

We have come again in the run of the year to the time that we delight to call Christmas—the time of the birth of Jesus. If there had been no Jesus, there would be no Christmas. And since it is in his honor, surely it should be celebrated in his name.

We have Christmas because we have Jesus. We have Jesus because there were others. It was not for himself that he came to the earth, but for others. Therefore, if we use the Christmas season as would please him whose birthday it is, it will not be a mere gift-exchanging time, hoping to receive something in return, but it will be also a time for bringing joy to many from whom we expect nothing in return. The greatest happiness comes from helping those in real need; may this joyful season find us manifesting the sharing spirit of Jesus.

The farther removed we are from Jesus' birth, the greater he looms on the world's horizon. This is not because of the family to which he belonged, for it was a poor, little-known Jewish family among a thousand others of that day. It is not because of the town in which he lived, for it was small, ruled by another power, paid taxes to another government, had no great cities of world importance, no strategic sea ports, no armies, no navies. It is not because of the race to which he belonged, for the Jews were no great people, as races are usually viewed. It is not because of his wealth, for he was a poor man with no place to lay his head.

No, he is not great because of any, or even all, of these. But he who so worthily leads the procession of all the men who ever walked this earth is not great because of worldly fame, or fortune, or political power, or social prestige, or civic prominence, but because he was the world's greatest servant. And he gave us Christmas! Understand it? "I know not how that Bethlehem's babe

Could in the God-head be;

I only know that mangled child  
Has brought God's life to me.

"I know not how that Calvary's cross

From sin could set me free;  
I only know that wondrous love  
Has brought God's love to me.

"I know not how that Joseph's tomb  
Could solve death's mystery;  
I only know that Jesus lives—  
My immortality."

—BR—

### NEW-YEAR'S EVE

J. E. Dillard

—O—

What did you see last New Year's Eve?

What strange, perverted tastes some people have! They would rather follow a crowd and do wrong than be in a respectable minority and do right.

Last New Year's Eve, and the ones before, many a mother's heart was broken and many a young life was wrecked by the way the old year was bowed out and the new year ushered in. Instead of being thoughtful, serious and sincere in the desire to end the year better than they began it, there were multitudes who gave way to their lower natures and entered the New Year in a state of beastly intoxication and shameless debauchery.

But there were some—thank God there always are some, even more than we think—there were some who would not play truant with their God, forget their loved ones, and sin against their own souls. These gathered in churches and homes, and spent the waning hours of the old year in giving thanks, seeking pardon, and pleading for guidance and grace for the coming year. In which crowd will you be found this time?

Let us be found with the sensible, sober, spiritual group which will be pouring out their souls unto God praying for a great revival of pure and undefiled religion. There ought to be such a group in every church and every community this New Year's eve. We should be in the group. In this way we can bid the old year goodbye without regret and greet the new Year with a cheer—Amen!

—BR—

### SUGGESTED WATCHNIGHT PROGRAM

By R. Q. Leavell, Supt. of Evangelism of the Home Mission Board

—O—

It has been suggested that a baptismal service be arranged for the "Watch Night Prayer Service" on Saturday night, December 31st, in as many churches as possible.

The student groups, the training unions, and other organizations in the churches are sponsoring this "Watch Night Prayer Service" plan, preparing for the "Southwide Baptist Revival of 1939."

The following program is a suggestion of how the program might be carried out:

9:00-9:30 o'clock:

1. Song, Scripture, II Chronicles 7:14 and Matt. 4:19.

2. Discussion, evangelistic results during 1938 in our church, association, and state.

3. Prayer, confession and thanksgiving.

9:30-10:00:

1. Song, Scripture, Matt. 28:19-20.

2. Discussion, review eight objectives of Southwide Baptist Revival.

3. Prayer for all missionaries at home and abroad.

10:00-10:30 o'clock:

1. Song, Scripture, Romans 10.

2. Discussion, our association as an evangelistic field and force.

3. Prayer for churches, pastors, unchurches communities, lost souls in our associational area.

10:30-11:00 o'clock:

Recreation, coffee or tea served.

11:00-11:20 o'clock:

1. Song, Scripture, James 4:7-17.

2. Discussion, soul-winning by the S. S., B. T. U., W. M. S., B. S. U., and Brotherhood.

3. Prayer for lost souls in our community, and for soul-winners in our church.

11:20-11:30 o'clock:

Baptismal service.

11:30-11:50 o'clock:

1. Song, Scripture, II Corinthians 5:12 to 6:2.

2. Discussion, our soul-winning goals for 1939.

11:50-12:05 o'clock:

Prayer, the congregation on their knees.

—BR—

### GULFPORT W. M. U.

—O—

The Woman's Missionary Union of First Baptist Church, Gulfport, has completed a most successful year. Mrs. J. H. Matthews as president for ten years has worked earnestly and faithfully and has seen much spiritual growth during the time under her leadership.

With regrets the Gulfport W. M. U. accepts Mrs. Matthews' resignation and has adopted the following resolutions:

Whereas, at the close of the year's work of the Woman's Missionary Union of First Baptist Church, Gulfport, Mississippi, Mrs. J. H. Matthews has seen fit to retire as the president.

Be it therefore resolved, That the Woman's Missionary Union does hereby express its warm affection for Mrs. Matthews and its deep and genuine appreciation of her loyal, efficient, and untiring services as its president for a period of ten years, characterized by fine spirited and capable leadership and by a commendable cooperation of the entire membership.

Resolved further, that a copy of these resolutions be furnished Mrs. Matthews and another copy be spread on the minutes of this union as a permanent memorial.

The Gulfport union presented Mrs. Matthews with a beautiful clock in gold as a token of love at the close of this ten years' service and in memory of this golden jubilee year.

Yours very truly,

Mrs. W. E. Litton, Secty.

Gulfport W.M.U.

—BR—

### NEW PASTOR FOR WALNUT

—O—

The vacancy that occurred when Rev. T. R. Hammons resigned the pastorate of Walnut Baptist Church in October has been filled by Rev. O. C. Hicks, of Duplo, Illinois. Rev. Hammons was one of the best pastors in our whole denomination we feel, and our regrets were inexpressible when we thought of losing him,

but we feel that the pastor that has been selected to take his place will prove to be just as fine and that we will all enjoy working with and under his leadership. Rev. and Mrs. Hammons are now making their home in Jackson, Tenn.

The church has gone from half to full time pastorate and now has a beautiful new pastor's home, which greatly adds to the convenience of the pastor. It is hoped that by having full time preaching that the congregation may be even more enlivened and that the membership will continue to grow, having a membership now of 105.

Rev. Hicks was reared in Paragould, Ark., and leaving there he moved to Texas where he preached in and around Fort Worth. After having spent several years there he accepted the pastorate of the Baptist church in Duplo, Ill., where he has served for a number of years. Before entering the ministry Rev. Hicks for several years did evangelistic singing. He moves into this field in January.

—BR—

### HONORS AT B. M. C.

—O—

Analysis of the activities of the present student body of Blue Mountain College while they were in high school shows that leadership and scholastic honors were conferred as follows: valedictorians, 37; salutatorians, 25; honor roll, 14; girl reserve presidents, 20; girl reserve officers, 23; district girl reserve presidents, 2; senior class presidents, 17; class officers, 54; student government presidents, 1; 4-H club presidents and officers, 5; winners of county, state, or local contests in dramatics, English, essays, geometry, history, and music, 26; members of staff of school paper or annual, 49. There is a total of 273, which after deducting duplicates, leaves 229.

—BR—

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# The Children's Circle

MRS. FRANCES LIPSEY STEELE

"It is more blessed to give than to receive."

My dear children;

Well—it is almost here! And when I say it, you every one know what I mean. Christmas day, of course. Don't you wish you could just shut your eyes and sleep until Christmas morning? Then it wouldn't seem so long. I'll tell you another way to make the time pass in a hurry, and that is to keep busy. You have not heard your busy mother or father complaining about the time dragging, have you? Try it yourself, and the first thing you know, Christmas morning will be here.

Our first letter is not written to the children's circle, because it begins "Dear Louise," but it was sent to us just the same, for you to read. It gives us an inside peep into the life of a little girl at the orphanage. And did that lovely tree thrill her! But who wouldn't bubble over at such a sight?

A note of appreciation from Dr. Hamilton sends cordial Christmas and New Year wishes. Mrs. E. I. Buckley answers some Bible questions, and asks some, too. Who will be the first to answer them? She also sends a dollar to our two causes which is greatly appreciated. Mrs. E. C. Turner sends a dollar that she wants used for a gift for one of the children at the orphanage. I am sure this will give real happiness to some boy or girl.

The Primary department of the Magee Baptist Church encloses two dollars and sixty cents in an interesting letter. They want their contribution used for the orphans' Christmas, too. Think of the nice things it can do. Miss Jessie Easterling is sending her tenth to be used at the orphanage. Surely, we are grateful for her share in their care.

And now I am wishing for every one of you, a merry, cheery, sharing Christmas!

With love,

Mrs. Frances Steele.

Dear Louise:

Just wanted to write and tell you how much I am missing you. How do you like being adopted? I sometimes try to think how it would feel to belong to a family, you know I don't even remember my folks and have been here in the orphanage ten years, so this is all the home and family I know anything about and I sure am thankful for them; they are all good to us and we are having a grand Christmas. You never were here at Christmas so I am going to tell you about it.

Every year the First Baptist Church gives us a Christmas tree and they even let us say two things we want, sometimes we get both presents but if not we always get one of them and then sometimes just as nice. Honestly, we get so excited just looking forward to it until we can hardly stand it. A lot of people come for us in cars and then Mr. Mize or Mr. McGeehee will drive the bus, we all pile in and they drive us down Capitol Street which looks so pretty with all the Christmas trees and holly wreaths and all the store windows lighted up, by the time we get to the church we are most beside ourselves.

This year when we marched in the Sunday school auditorium the curtains were drawn but as soon as we get seated they were pulled back and there was the most beautiful scene on the stage. It looked just like a picture out of the Bible, right in the middle of the stage was a manger filled with hay and sitting beside it was the loveliest madonna all dressed in blue and white robes and standing by was Joseph with

his staff. he looked so protecting and way up over them hung a Christmas star. Honest, Louise, I couldn't get my breath it was so lovely and then a lot of children came marching in singing "Silent Night, Holy Night" and "Hark the Herald Angels Sing" and when they marched off, the manger was still there but Mary and Joseph were gone. There were two beautiful trees all decorated and loaded with presents, in fact presents were piled everywhere.

Some new little children were sitting close to me and you should have seen their faces when they saw all those toys and the bags of fruit and when Santa Claus came over and talked to them, I don't know which they were, happiest or scarest and when their names were called I believe was the first time they realized any of it was for them. I guess they were used to being left out. One little girl got the cutest doll and she hugged it so tight I was afraid she would break it and when her brother got a little wagon, he got down out of his chair and sat in it and held on to it with both hands; he looked like he thought somebody would take it away from him.

My presents were a pair of skates, I asked for them, and then I got a lovely book "The Little Colonel." I have read half of it already and would have finished it but am reading it aloud to three other girls, it's so much fun that way.

I hope you will write me soon and tell me about your Christmas and your new mother and daddy. I don't guess anybody will ever adopt me I am so ugly, but I don't care, I'm happy here and Mrs. Mize is going to let me help at the nursery after the holidays. Write me real soon and tell me about your Christmas.

Your friend,

Minnie Belle.

Dear Mrs. Steele;

Enclosed is receipt for the \$10.86, the contribution of the Children's Circle for November toward Miss Lizzie McSween's scholarship.

We join Miss McSween in appreciation of this help in making her way through school. As indicated before we feel that this is a wonderful opportunity for the young people to have a share in a great life of service to the Master.

Wishing for you and the young people the happiest Christmas and a blessed and useful New Year, I am

Yours cordially,

W. W. Hamilton,

President.

And the same good wishes to you, in double measure, Dr. Hamilton.—F. L. S.

New Hebron, Miss.,  
Route 3,  
Dec. 11, 1938.

Dear Mrs. Steele;

Just a few words to answer "Mrs. Same Friend's" question. The 117th Psalm is the shortest chapter, having two verses. The 119th Psalm is the longest, having 176 verses.

Which book is the love story of the Old Testament? Which gives the greatest number of prophecies of the coming of the Savior?

I am sending two Obelisk coupons for the orphanage and a small donation for our B. B. I. student and the orphanage.

I enjoy reading the Children's Circle and miss the Bible questions.

## HOSIERY

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Here's wishing all a merry Christmas!

Your friend,

Mrs. E. I. Buckley.

I am glad you spoke of the Bible questions, Mrs. Buckley, and I am glad that you send some. We shall have to try some more of those puzzles soon. We appreciate very much your interest in and contribution to Miss McSween's scholarship and the orphanage. Thank you.—F.L.S.

Taylorville, Miss.,

Dec. 12, 1938.

Dear Mrs. Steele;

I am sending one dollar for the Baptist Orphanage to place a gift for some child on the children's Christmas tree. I want this to help brighten the life of one of those of whom He said "In as much as you have done it unto one of the least of these, you have done it unto me."

Yours sincerely,

Mrs. E. C. Turner.

Mrs. Turner, we will gladly see that this money goes for the present as you wish. Also, your other request will be carried out just as you asked. It is a pleasure. Thank you for this good help.—F.L.S.

Magee, Miss.,  
Dec. 16, 1938.

Dear Mrs. Steele;

We are hoping to have a happy Christmas this year. As we think of Santa bringing us things, we think of other Children, too. Our mothers and fathers tell us that Santa has to have some money to buy things. We are sending you a little so that he can carry things to the children in our Baptist Home. Of course, it isn't much but maybe others will think of them, too. Anyway, we hope they will have the merriest Christmas ever.

A very merry Christmas to you and all members of the children's page.

With love,

The Primary Dept.,  
Magee Baptist Church.

Yes indeed, boys and girls, Santa Claus is like the rest of us. He has to have money to buy presents with, and I know he is glad of this \$2.60 that you send. Thank you very much and a merry Christmas to every one of you.—F.L.S.

New Hebron, Miss.,  
Dec. 12, 1938.

Dear Mrs. Steele;

I haven't written to you before, but I have read the Children's Circle so much I feel as though I know you. I take this method to send an offering to the Baptist Orphanage.

I am twenty-one years of age and I belong to New Hope Baptist Church of Sumrall, Miss. I enjoy going to church and I also enjoy reading your page in the Record. May

God's richest blessing be on each and every one that helps the Baptist Orphanage. I am sending one dollar, a tenth of my last month's salary.

Yours truly,

Miss Jessie Easterling.

Sumrall, Miss., Route 1.

Thank you, Miss Jessie, for this kind friendly letter and for your generous contribution to the orphanage. I believe Mr. and Mrs. Mize would say "amen" to your next-to-last sentence.—F.L.S.

## THREE YEARS IN TEXAS

On December 11th the First Baptist Church of Refugio, Texas, observed the third anniversary of the present pastor. These have been happy, prosperous years. Time seems to pass swiftly when people are busy for the Lord.

The church was not giving anything to missions when we came here. In 1936 we gave \$406.00 to missions and benevolences. In 1937 we gave \$932.47. In 1938 we gave \$1336.92. We have paid off an indebtedness of \$1440.00 on the Sunday school annex, and have built a six room parsonage. We are not boastful of what has been done, but we are grateful to God for His blessings on us.

Our Sunday school has grown from 100 in 1936 to 334 in 1938. There have been 363 additions to the church with 129 for baptism. We have three organizations in our B. T. U. and we have all auxiliaries in the W. M. U.

We are in the very best of health, having not had a doctor in our home for more than two years. South Texas is a wonderful place in which to live.

We have a fine spirit of fellowship in all our work.

L. S. Cole.

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Books and Bibles are always acceptable as Christmas presents. For five new yearly subscriptions to The Baptist Record at \$1.50 each, we will send postpaid a good Bible with Concordance, imitation leather binding, size 7 1/4 x 5. For four subscriptions you may have the same Bible but without the Concordance.

For one new subscription we will send one copy of "Evangelism and Baptism," by J. M. Frost.

For two subscriptions you may have your choice of "From the Burn to the Bayou," by Elliott, or "A Quiet Talk About the Old Book," by S. D. Gordon. Send the money and names and indicate which Christmas gift you wish and to whom it should be sent.

THE BAPTIST RECORD

P. O. BOX 530

JACKSON, MISS.




## Baptist Training Union

*Aim—Training in Church Membership*

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LUCY CARLETON WILDS . . . . . ASSOCIATE SECRETARY  
OXFORD, MISS. ♦ JACKSON, MISS.

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OF OLD BROUGHT  
**Gifts**  
GOLD, FRANKINCENSE AND MYRRH



*Will YOU give*  
**a**  
**LIFE OF**  
**SERVICE ?**

Greeting friends;

Since there will be no issue of the Baptist Record next week, may we in this brief word of greeting, extend best wishes for both a very joyous Christmas and a happy New Year. A Christmas that shall bring afresh to you the memory of manifold blessings that have come through that precious, and priceless gift, the Saviour; and a New Year that shall have wide open doors, revealing many opportunities for serving this best of friends. 1938 has been a great year in many ways. God has made it a stepping stone to even greater achievements, and as we face 1939 may we do so with a prayer that our chief desire shall be to glorify Him through being a "good witness," taking advantage of every opportunity to speak a good word for him. We want to pledge to you our heartiest cooperation through the year. Training Union must serve as never before as a soul-winning agency, and continue to serve as a conservation corps. May His blessings abide with you richly,

In His name,  
Auber J. Wilds,  
Lucy Carleton Wilds.

### Watch Night

All over the Southern Baptist Convention churches will observe "Watch Night." The Baptist Training Union will sponsor this service in many churches. It is a part of our plan for the ushering in of the New Year for which great plans for evangelism have been made. We are suggesting that there be, if you think wise, a period for fellowship and fun from about nine to ten-thirty, then a season of worship in song and prayer as the old year fades into history, and the new year is ushered in. "What is there in a day?" What we put into it. The days of 1939 must be different. They will be different for those who start them off determined to "live from day to day in such a self forgetful way, that even when we kneel to pray, our prayer will be for others." Make it a part of your pro-

gram in country or town church to observe with the hundreds of other unions WATCH NIGHT.

A copy of the 1939 Calendar of Activities will be gladly sent to any union requesting it. The theme for the year is "Loyalty to Christ." Get a copy and seek to observe the monthly suggestions.

### Calhoun County-Reorganizes

Monday night, December 5, representatives from several churches in Calhoun County met together in Calhoun City for the purpose of discussing the associational work. After talking the needs and plans for meeting those needs, the following officers were elected through which the Training Union work in the county will surely go forward with renewed earnestness.

Director—Mr. R. E. Center, Bruce.  
Associate Director—Dr. J. S. Edmonson, Vardaman.  
Secretary—Miss Ora B. Ligon, Pittsboro.

Adult Leader—Miss Lois Tyler, Bruce.

Senior Leader—Miss Ruby Shaw, Calhoun City.

Intermediate Leader—Mrs. H. O. Burson, Calhoun City.

Junior Leader—Miss Hannah Patterson, Pittsboro.

Story Hour Leader—Miss Mary Daniels, Vardaman.

Pastor Advisor—Rev. L. F. Haire, Vardaman.

After the business session the Calhoun City folks entertained all those present with a period of fellowship a la hot chocolate, cakes, and sandwiches, that added much to the success of the evening.

### Houston Is Host To Meeting

In the interest of the associational work in Chickasaw County a meeting was called for Sunday afternoon, December 4, at the Houston Baptist Church. A fine group of local B.Y.P.U.ers came out to welcome the visitors. And the visitors came to the tune of thirty-one in a bus from Okolona. It was an inspiration to see the interest and loyalty of these two churches in an effort to organize for work in other churches in the county. One feature of the program was a girls' quartet from Houston. Mr. Earl Edwards is the Training Union director in Chickasaw Association. At this meeting he appointed a committee to meet with him for the nomination of other officers. Before the meeting closed it was decided to set January 8 for the next associational meeting, to be held at Van Vleet church.

Teacher: "Now, Tommy, spell needle!"

Tommy: "N-E-I-D-L-E, needle!"

Teacher: "Wrong, there is no 'I' in needle."

Tommy: "Well, it ain't a good needle, then."—Ex.

## RELIGIOUS REPRESSION IN RUMANIA PROTEST AND APPEAL

Richmond, Va., Nov. 9, 1938—The Foreign Mission Board has gratefully received scores of resolutions and protests against the persecution of Rumanian Baptists. For the convenience of conventions, associations, churches and other organizations wishing to express their sympathy and to voice their appeal in behalf of their sixty thousand Baptist sisters and brothers in Rumania, Dr. J. H. Rushbrooke, executive secretary of the Baptist World Alliance, has furnished the following model:

### Protest and Appeal in Behalf of Rumanian Baptists

The (insert name and address of church, association or organization sending this protest), whose members cherish entire goodwill to the people of Rumania and their kings, is constrained to record its solemn protest against the administrative ordinance (Decizie) No. 26208, published on June 14th last by the Rumanian Minister of Cults, Archbishop Colan, on the following grounds among others:

1. The decizie in question is directly opposed to the principle of religious freedom, which includes liberty of private and public worship, preaching and teaching.

2. It subordinates churches to the secular authority by denying their right to determine the nature of their church government and the qualifications of their ministers and members, and in other ways.

3. It denies the generally acknowledged right of the church, as set forth (for example) by the Oxford Conference of 1937, in which the Rumanian Orthodox Church participated.

4. It embodies the entirely false principle that the freedom and rights of Christian churches are dependent upon their numerical strength.

5. Its application would involve the closing of practically all the meeting places of the Baptist communion in Rumania.

6. Already, before the day appointed for the full application of the decizie, Baptist churches have been closed under its provisions, and Baptist preachers arrested and imprisoned for exercising their right to preach the Gospel.

In view of the direct responsibility of the Rumanian Orthodox Church for this decizie, since the minister whose signature it bears is an archbishop, and the government of which he is a member has at its head the Patriarch, the (insert name of protesting organization) recalls the terms of the Oxford Conference report accepted by the delegates of the Rumanian Orthodox Church: "All churches should renounce the use of the coercive power of the state in matters of religion."

The (insert name of organization) protests against this serious infringement of the rights of citizens who loyally fulfill all their civic duties including military service, and earnestly entreats the royal government of Rumania to withdraw the decizie, to grant full freedom to those now subject to its restrictions, and to establish by law the status and rights of the Baptist churches



REV. N. G. HICKMAN  
HICKMAN GOES TO INDIANOLA

On December 31, Rev. N. G. Hickman closes a pastorate of nearly 7 years at Winona.

The Hickmans got to Winona just in time to feel the full force of the depression, but by having a budget and staying by it, the church has come through with flying colors. Only a small debt on the parsonage remains.

The Sunday school, B. T. U., and W. M. U. have continued at a high mark of efficiency from the standpoint of organization and service.

During these years there has been growth in membership. Seventy-four have been baptized and six now await baptism. The total additions number 192.

Pastor Hickman has not confined his ministry to Winona, but has freely served in the regions beyond. He has baptized in surrounding churches 105.

Marriages have not felt the depression, as evidenced by the uniting of 247 couples. He has conducted 139 funerals.

As older members have passed on or moved away others have stepped in who are capable and consecrated.

There are no factions or divisions in the church but true unity and harmony.

For five years brother Hickman has been moderator of the Montgomery County Association.

Winona's loss is Indianola's gain.  
A. L. Goodrich.

throughout the whole of Rumania as a recognized Christian communion (cult recunoscut).

Farmer: "That's a fine lot of pigs your father has. How does he feed them?"

Tenderfoot: "With corn."

Farmer: "In the ear?"

Tenderfoot: "No, in the mouth."

## EASE THAT HEADACHE

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## ACCOUNTS—

—o—

(Continued from page 6)

3. That two great wars are in the picture it takes no straining of the prophecies to discover. Here we tread cautiously. We would not be dogmatic, speak wisely beyond that that is written nor begin to prophesy instead of studying prophecy. We readily recognize the progressive principle in both the giving and fulfilling of prophecy. We also recognize the telescopic character of prophecy—a repetition of science of the same event with increasing clearness of outline and that this holds good in the fulfilling of prophecy. Hence a series of events of marked similarity to the prophetic picture and to each other until the final closing scene breaks upon the world with dramatic suddenness and unmistakable force. When it comes to many of these we can only await the fulfilling and never be too dogmatic. There are some things sealed up until the time of the end itself be come. But, however, on the other hand, Jesus most caustically reprimands those who never study the prophetic significance of events that are divinely given as "Signs of the times" (see Matthew 16:3). And then in the twenty-first chapter of Luke, after he has given the accompanying phenomena of his coming, he then gives certain things pertaining to the fig tree (Israel) putting forth her leaves, and the other trees (the Gentiles), and then he says, "When ye see these things come to pass know ye that the Kingdom of God is nigh at hand. Verily I say unto you this generation—in which these things are happening)—shall not pass away till all be fulfilled." (See Luke 21: 29-33.)

In the thirty-seventh chapter of Ezekiel we have the vision of the valley of dry bones made to live. God says that those bones are the whole house of Israel—both northern and southern kingdoms—and that God will bring them out of their graves, the nations whether they have been scattered. Then in the same chapter we have the vision of the two sticks made one. God tells us exactly what that means,—the reunion of the whole nation in the final restoration. None of that took place after Babylonian and none of it has yet taken place. And then we have, "And David my servant shall be king over them: and they shall have one shepherd." That is certainly all still in the future!

Then in chapter thirty-eight we have a great war between the northern and southern nations with the northern nations designated as Gog, the land of Magog. And then we have in the third verse, "And I will turn thee back and I will put hooks in thy jaws." Then we have another war following upon that one which breaks out "in that day when my people Israel dwelleth safely," (see Ezek. 38:14ff). I am as certain as I can dare be of anything of like nature, that the war of the second decade of this century was that first war. My only reason is because of Israel's regathering that came out of that war. If that is true that Israel is now in the final regathering, then that was the war of the thirty-eighth chapter of Eze-

kiel and the other is soon to follow by the side of which the former one will not be a decent sized hub. That next war is to take place when Israel is safe in the land. That war is to be between the old restored Roman Empire and the northern European nations. Of that there can be no doubt. Between the first and last wars of Ezekiel thirty-eighth and thirty-ninth there comes the regathering of Israel. That is the reason why we ardently believe that the last war was the first was of the prophetic picture.

4. God is to regather Israel. He says he will do it. And he said He would do it. Several years ago I asked a very fine Hebrew Christian and preacher if Zionism was the prophetic regathering. He said "Yes, it is the beginning of it but will fail and then Jehovah will force them out of nations and bring them back to the home land." And that is what God is doing now. Jonah is a great Old Testament symbol of the whole process. Israel like Jonah is sent as a testimony to Jehovah to the Gentile nations. Wherever Israel has lived the name of Jehovah is known. Jonah was cast into the sea, always a symbol of the Gentile nations. The storm and disturbance of the nations, like the sea, is because of Israel's presence among them. Because of this disturbance Israel is cast up and cast out. Note that I used the term "symbol," not type. Jonah is a type of the burial and resurrection of Jesus, the one thing that is the final proof of the validity of all his claims for himself and the one thing that always produced the great troubles for the church among the Jews throughout the book of Acts. And Jonah is a very wonderful illustration drawn by the Holy Spirit, of the whole process of the out-working of God's program with the Jew in this age. And God says, "I will save my people from the east country and from the west country and I will bring them and they shall dwell in the midst of Jerusalem; and they shall be my people and I will be their God in truth and in righteousness" (Zech. 8:7, 8). And again, "So I will save you and ye shall be a blessing: fear not but let your hearts be strong" (verse 13), and "No oppressor shall pass through them any more" (Zech. 9:8). But the trouble that Israel has had is not a beginning by the side of that she will have after she is back in the land.

5. The Great Tribulation is then still out before her. I have no fine and cunningly spun web of an intricate program for the Lord to fulfill and carry out when He enters upon these things. I am pre-millennarian without detail. There is a lot of it I don't know about. But I do know there is an awful hour awaiting Israel and the nations of this earth before that yet glorious day of His reign in righteousness. I have no quarrel with any honest man's sincere interpretation of them. Will the saints go through part of it? Will part of the saints go through all of it? Will there be people saved during that time and put to death whose disembodied spirits are seen under the altar in opening the sixth seal? About those things I simply wait! About them

I am in no wise dogmatic. I have my views which satisfy my own mind and heart. This much I know that after Israel is restored to the land their greatest suffering is yet to come. There will be deceit, intrigue and betrayal, and the very ones whom she thought to be her friends will prove to have been acting only from the motives of most diabolical selfishness. The bloodiest of all battles is to be fought over her and around her and because of her. More people will be killed than can be buried in seven months. The stench of the carcasses will stop the noses of the passengers out upon the ships at sea. The blood will run to the horses bits. The rivers will turn to blood. The fountains will turn to blood. Suffering! Suffering upon top of suffering will be Israel's that day. This will continue until every vestige of dependence upon political alliances and human powers of defense is burned out of her; until the faithful remnant are looking never to any human aid but to the Messiah out of heaven and the strong arm of Jehovah; until apostate Israel, the reformed synagogue, and the atheistic Jews, likewise shall come to know that all God's promises to Israel are literal and her Messiah is personal and his reign is actual and her glory is as a nation in the land and she is the glory of Jehovah,—restored, redeemed and cleansed Israel the nation! To her, then Christ, the Messiah, her King, earth's rightful sovereign will come, will come and not tarry, "And all the saints shall come with him" (see Zech. 14:4-6). For that day Israel waits. For that day the saints hope. Toward that day this pleasure drunken, sin sunken old world reels and rocks and sweeps on like a maddened maelstrom! "How long O Lord, how long?"

#### INCREDIBLE INSTANCES IN RUMANIA

Rumania, Nov. 1938—On May 15, 1938, while assembled in the regular meeting place, the chief of police, health officer, and several others entered and demanded authorization. Upon receiving the explanation that the ministry of cults has informed them that the present authorization is valid till December, the whole meeting of twenty-nine persons was arrested. The members' houses were searched, all Bibles and song books confiscated, and Bible motto cards snatched off the walls of the meeting house. The members, men and women, were taken to the jail and detained there twenty-four hours, forbidden to enter their church again, and forced to walk twenty-four kilometers to the district military court for questioning. In October, nine of the male members were again brought into the court and tried. Seven of them were convicted of holding an illegal meeting—the leader was sentenced to six months imprisonment and a fine of 5,600 lei (about \$40.00), and the others for one to two months and fines of 2,300 lei. All were deprived of rights of citizenship, which includes right of legal protection (habeas corpus).

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## SOUTH CENTRAL CONFERENCE

—o—

The South Central Baptist Pastors' Conference met Monday morning, December 4, at Main Street Baptist Church in Hattiesburg, Mississippi. Reverend W. W. Grafton led the singing. Reverend J. R. Reedy conducted the devotional, reading the sixth chapter of II Corinthians. Reverend Boyce Moody discussed ministerial ethics. Reverend W. W. Grafton discussed the organization of the early church. Rev. Richard Campbell made a motion, and it was carried, that we give praise to Mrs. N. J. Lee for the work she has done with the R. A.'s and asked her to continue her summer camp for the R. A. boys.

Mr. Buren Broadus sent the request that all pastors, Sunday school officers and teachers come to Fifth Avenue Baptist Church, Tuesday night, December 13, for a Sunday school meeting.

Those present were: B. H. Moody, E. S. P'Pool, J. R. Reedy, T. W. Talkington, W. W. Grafton, R. C. Campbell, E. M. Bilbo, N. J. Lee, A. R. Lofton, J. A. Barnhill, A. C. Parker, and C. S. Moulder.

Our program for January will be as follows: (1) Devotional, L. C. Holcomb; (2) Business, round-table discussion, personal evangelism, D. A. Hogan; (4) Message, Elements of Strength in the Early Church, J. H. Cothen; (5) Miscellaneous business.

C. S. Moulder, Sec.

—BR—

A colored man down in Alabama was telling one of his neighbors about a certain church service he had attended.

"De preacher wasn't feelin' so good dat Sunday," he said, "so he made de stove preach de sermon."

"Made de stove preach?"

"Yessuh! He made de stove red hot from top to bottom an' den he tells de sinners to take a good look at it an' go to thinking!"—Ex.

—BR—

First Little Girl: "Why did your mother spank you?"

Second Little Girl (professor's daughter): "Because she is too untutored, ignorant, and archaic in her ideas to devise a more modern reformatory method based on the superior intelligence of the young generation."—Ex.

—BR—

Pen: "Is it unlucky to have a black cat follow you?"

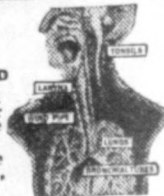
Jen: "It all depends whether you're a man or a mouse."—Ex.

## COUGHS...

### Here's Why You Cough...

#### WHEN YOU CATCH COLD

- 1 Congestion results and the tiny glands in your throat and windpipe cease to work properly.
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Sunrise chorus of Blue Mountain College greeting the day with song. Front row, left to right: Julia Long, Starkville; Grace Philpot, Houston; Dorothy Gwin Harpole, Eupora; Ava Burton Collier, Leland. Second row: Zaida Prescott, Memphis, Tenn.; Martha Louise Haynie, Blue Mountain; Mary Frances Skilton, Blue Mountain; Jean Allan, Valhalla, N. Y.; Marie Gary, Eupora. Third row: Margaret Thompson, Percy; Josephine McKie, Pickens; Dorothy Pearson, Macon; Edna Ruth Rea, Sherman. Top row: Rose Gillespie, Memphis, Tenn.

### GOD'S UNSPEAKABLE GIFT, A JEW

The beauty and brilliance of a diamond is brought out by the mounting of gold or platinum in which the jeweler has placed it. So God has given to a lost world the most precious jewel that heaven could produce and placed this unspeakable gift in a Jewish setting. God sent His Son into the world, born of a Jewish woman, a native of the Jewish country, and eventually to be king of the Jewish nation.

Let us in our imagination go with the group of Jewish shepherds to Bethlehem's manger and see this "great thing" which has come to pass, which is God incarnated in the form of a Jewish infant. Then 33 years later, let us look through the eyes of the Roman centurion to Calvary's cross and behold God offering Himself as a sacrifice for the sins of the world, clothed in the body of a crucified and dying Jew. We exclaim with the centurion, "Surely this was the Son of God." God's love for all men was revealed and manifested through a Jew who called Himself the Son of man.

In the days of His flesh it was said of Him, "Thou art a Jew." It was He who said to his disciples, "This is my body, which was broken for you. . . . This cup is the New Testament in my blood, which is shed for many. We are saved only through the broken body and shed blood of the Son of God, who, according to the flesh, was a Jew; and when we partake of the Lord's supper, we show forth His death until he comes again to receive us unto Himself, and as the mighty lion of the tribe of Judah.

God loves the Jewish nation, not because it is better than other nations (Rom. 3:9), but because His only begotten Son was a Jew. His purpose in choosing this nation for His glory was that Israel should bring forth the "Man-Child" that would rule the nations with a rod of iron. The description of Christ

and Israel that we find in the 12th chapter of the book of Revelation, reveals the fact that Satan, the arch enemy of God, hates Israel, and tries his best to bring about her destruction. "And the serpent cast out of his mouth water as a flood after the woman (Israel) that he might cause her to be carried away of the flood." Satan and those who are instigated by him hate and persecute the Jews, but all true Christians love them because their Lord and Saviour was a Jew.

The great wave of anti-Semitism that is sweeping some of the European countries should cause the Lord's people to give themselves in prayer for them and to seek untiringly their salvation. We should welcome every attempt on the part of our president and government to bring the distressed ones to this country in order that we may be given opportunity of presenting the TRUTH to them. How better could we Christians show our love and gratitude to our Heavenly Father for His wonderful salvation, which He has brought to us through the sacrifice of His Son, who was a Jew. "Oh, the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and His ways past finding out."

—Mrs. H. A. Waggoner.

### BOYLE

I would appreciate a little space to tell the brotherhood about the work here at Boyle. Our pastor, Rev. L. T. Greer, has been with us now four years. In that time the church has made unprecedented progress in every phase of its work. There is the finest spirit among the membership I have ever known and I have known this work for 12 years. During the pastorate of Bro. Greer there have been 175 accessions to the church, 100 of them for baptism. The Bible school has gone from forty in attendance to two hundred and forty-nine. The average attendance is around one hun-

dred and sixty. When brother Greer came here there was no B. T. U. and every pastor who had tried to organize had failed. Now there is a complete B. T. U. organization from the story hour to the B. A. U. The attendance has reached 81 and the average attendance is sixty. A new Sunday school annex has been built and paid for. There has been a beautiful pastor's home built and three large lots purchased with complete outbuildings and everything complete. When our pastor came to us there wasn't a tither in the church—there are now twenty-six families tithing. Last Sunday was perhaps the greatest day in all the four years of great days. The every member canvass was made and the budget for the new year underwritten. Best of all our pastor is more firmly established in the hearts of his people than ever before. The co-operative program has received liberal support every month in every year since Rev. L. T. Greer came to us. Last Sunday the church unanimously adopted the following resolution:

"Whereas, the Every Member Canvass of the Boyle Baptist Church is to be made beginning Sunday, Dec. 4th, to secure the pledge of the membership to support the work of the church for the coming year; and,

"Whereas, the pastor of the church and the entire membership of the board of deacons earnestly believe that tithing is God's ordained plan for financing His kingdom's work and that if tithing were practiced by Christians not only would we be following God's plan, but that great good and joy would result to the individual membership of the church and the church would at all times have sufficient funds to carry out any work undertaken.

"Be it therefore resolved, That the pastor and board of deacons hereby go on record as being of the earnest opinion that the scriptures teach tithing as the only true basis for financing the work of God; and furthermore be it resolved that the matter be presented to the church

in conference with the recommendation that the church go on record as being of the belief, based on the scriptures, that "tithing" is the proper basis of church financing and as urging that every member tithe his or her income, and that this resolution and recommendation be entered in the minutes of the church and a copy be sent to the Baptist Record for publication if same is adopted by the church in conference. Signed: L. T. Greer, pastor; R. D. Williams, A. C. Thornton, W. B. Alexander, Jr., Dr. R. C. Lowry, J. M. Deaton, and J. L. Kelly."

The above report sent in by correspondent.

### SUNDAY SCHOOL LESSON

(Continued from page 10)

And finally, these wise men, under the leadership of God obeyed Him rather than Herod in Jerusalem. And they obeyed God at the peril of their lives, because they judged it profitable that they should obey God rather than men. Tests in this matter are almost constantly in the paths of God's children in this day. Almost constantly they are tempted to do the politically expedient thing instead of the right thing, and are threatened with the direct consequences if they do not do the politically expedient thing.

### NEW COURAGE IN NIGERIA

Oyo, Nigeria, West Africa, Oct. 1938—The recent visit of Dr. Madry and his party brought new life and determination to our work in Nigeria. The missionaries and natives are greatly encouraged, and there are prospects of a better day ahead.

Just north of our work, there is a large tribe where no one has ever done mission work. They are anxious for the Baptists to come and establish work among them. Indeed, they are so anxious that the king sends a messenger down periodically to express his good will, and to let us know that he is anxious that we begin work among them. A young man has recently been sent there to study their language and reduce it to writing. Last week, one of our associations was urged to support a native worker among them, and it is receiving favorable consideration.

Recently, one of our biggest young men in the Seminary came to tell me about a tribe of people in a section where he worked before God called him to preach.

God has placed these neglected people on his heart, and he has surrendered to go as a missionary to them when he has completed his course in the Seminary. They constitute quite a large tribe and there is no one in their midst to tell them of our Saviour. We are praying that God will make it possible for him to devote his life as a missionary among them.—A. C. Donath.

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## DR. COX IN NEW ORLEANS

Following a pulpit engagement on December 4th at Coliseum Place Baptist Church, Dr. E. K. Cox, of Gloster, spent the week in New Orleans as a guest of friends at Baptist Bible Institute.

During this period Dr. Cox filled the following speaking engagements:

Wednesday afternoon over WBNO for Practical Activities department of B. B. I. Subject: For Me to Live is Christ.

Wednesday early evening before the Institute Ministerial Union, and the student body in joint fellowship. Subject: A Young Preacher and the Eternal Realities in a Changing World.

Wednesday following above engagement, Dr. J. D. Grey had Dr. Cox conduct prayer meeting at the First Baptist Church.

Thursday the Institute heard Dr. Cox in chapel in a stirring address on the subject: "Prayer and Humility Before a Revival."

Friday was Missionary Day at the Institute. Dr. Scarborough from Southwestern Seminary spoke at ten o'clock. At nine o'clock the students from states south of the Ohio and east of the Mississippi gave up their state club meetings to gather and hear Dr. Cox. He built this inspiring address around the life of William Carey.

Those who heard Dr. Cox during these addresses were impressed by his sincerity and humility, his able and scholarly presentation, his wit and his sheer ability as a speaker, and by his warm love of God and

fellow man. The denomination's need for preachers of the word, scholarly, experienced, and passionate, is satisfied in this man of God. His Baptist Bible Institute hearers would like to hear more from Dr. Cox.

W. C. Wood, Student, B.B.I.

## JAPAN'S TRAGIC PERSECUTION OF THE KOREAN CHURCH

Almost unbelievable facts of Japan's control and persecution of the Christian church are reaching America in letters from missionaries in Korea—letters that could never go through the Japanese mails but have come through in other ways. The Sunday School Times (Philadelphia) tells the tragic story in the leading editorial in its missionary number, December 24. It reminds one of the old Spanish Inquisition. At a meeting of the Korean Presbyterian General Assembly in September, for example, in Pyongyang, the chief of police of the city and the chief of police of the province were seated at two tables at the front of the room, while some eighty other detectives were scattered in the audience, and the building was surrounded by police. The moderator and delegates did only what the police told them to do, in their voting and in all else. A few courageous souls protested, but it was no use. Many of the Korean Christian leaders are now in jail. The amazing story in the Times is an imperative call to prayer.—Sunday School Times.

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## CLARKE COLLEGE

The Ministerial Association of Clarke College is continuing its work very successfully this year. The association is an organization composed of the ministerial students of the school, faculty members who are pastors and also the local pastors.

The purpose of this organization is to train the young ministers for their future work, to encourage them and to acquaint them with the duties and problems of pastors. It also affords a type of fellowship which the ministers do not receive in any other organization.

At the present the membership is larger than it has been in many years, having 32 ministers enrolled, 12 of these are ordained and are pastors, six having full time work. The new officers for this quarter were installed at the last meeting, which was held December 7 with 28 members present. The officers are: President, Kelva Moore; Vice-President, Harry Mallette; Secretary, Glen Harbin; Reporter, Alton Gatewood; Chorister, Levon Moore; Extension Director, Arthur Windham; Critic, Dr. O. R. Mosely; Advisor, Rev. J. E. Wills.

The following program was rendered on the church using the Sunday school. The first discussion was led by Rev. Gaston Mooney—The Church Using the Sunday School in Financing. The second by Rev. Eli Green—In Soulwinning; the third by Rev. Herman Milner—In Law Enforcement. At the close of the program an appeal was made by Rev. Green for the support of the build-

ing program of the Baptist Orphanage. With programs of this type the organization feels it is fulfilling its purpose in training young ministers.

MRS. MOLLIE BETHUNE—Dec. 15  
MRS. TAY ROUSE—Dec. 13

The Oakdale Baptist Church of Langford, Miss., Rankin County, has lost two of its most faithful members in the passing away of Mrs. Mollie Bethune, mother of Rev. H. H. Bethune, pastor of the church, and Mrs. Tay Rouse, wife of the late Charles O. Rouse. Both of these fine Christian women were among those who organized the Oakdale church about fifty years ago and their influence, as Sunday school teachers and leaders in other forms of Christian devotion has been felt down through the years and will continue to have its effect on the lives of all those who have had the privilege of knowing them. These two, who died within a week of each other, were as devoted as sisters and as both had been in declining health for some time, they were a source of great comfort to each other. The example of unselfish devotion to their Maker through the years of affliction is one to be cherished always.

Little Tommy was asked the difference between prose and poetry. He pondered awhile and then said, "There was a young man named Rees who went into the sea up to his ankles.

"That's prose," he said, "but if the water had been a few inches higher, it would have been poetry."

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25 Piece Dinner Set free for only 20 subscriptions or \$1.50 and 10 subscriptions.

Chinaware Unit (cup, saucer, 9" plate, 6" plate, 5" fruit) free for only 5 subscriptions.

Candid Camera—they're the rage—free for only 12 subscriptions or \$1.00 and 6 subscriptions.

Movie Camera free for only 47 subscriptions or \$3.50 and 24 subscriptions.

Movie Projector free for only 67 subscriptions or \$5.00 and 33 subscriptions.

Pencil Set—your own name on each pencil—in case—free for only 1 subscription.

Skates—free for only 7 subscriptions or 50¢ and 4 subscriptions.

Table Radio—free for only 47 subscriptions or \$3.50 and 24 subscriptions.

Electric Razor—easy to use—no soap, no lather, no water—free for only 10 subscriptions or \$1.00 and 5 subscriptions.

Magic Can Opener—4 subscriptions or 25¢ and 2 subscriptions.

Rain Coat—15 subscriptions or \$1.25 and 7 subscriptions.

Rotary Clock—10 subscriptions or \$1.00 and 3 subscriptions.

Ruby Lee Box O'Beauty Face Powder, Cleansing Cream, Skin Tonic, in case 5"x6"—5 subscriptions or 40¢ and 4 subscriptions.

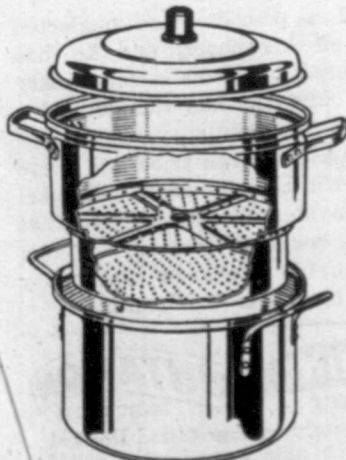
6 Silverplated Teaspoons—3 subscriptions or 25¢ and 1 subscription.

6 Knives and 6 Forks—9 subscriptions or 50¢ and 5 subscriptions.

6 Salad Forks and 6 Dessert Spoons—7 subscriptions or 50¢ and 4 subscriptions.

YOUR FRIENDS NEED THE RECORD. YOU NEED SOME OF THESE ARTICLES. ASK THEM FOR THEIR SUBSCRIPTIONS, SEND US THE MONEY AND TELL US WHAT PREMIUM YOU WANT. BUT ALLOW US TEN DAYS AS SOME OF THESE PREMIUMS MUST BE ORDERED FROM THE FACTORY.

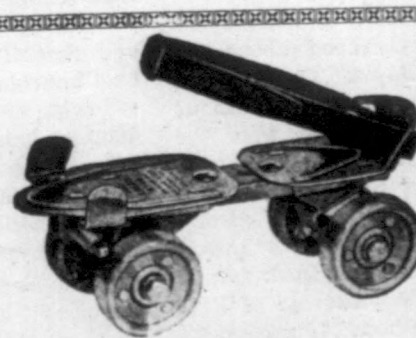
## THE BAPTIST RECORD, Jackson, Mississippi



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Free for 2 subscriptions or 15¢ and 1 subscription



Free for 7 subscriptions or 50¢ and 4 subscriptions





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